A

CENSVRE

UPON

CERTAINE PASSAGES

Contained in the

HISTORY

OF THE

Royal Society,

As being Destructive to the

ESTABLISHED RELIGION

and CHURCH of

ENGLAND.

(Henry Stubbe)

Parque novum fortuna videt concurrere, Bellum
Atque virum.——

Oxford, Printed for *Ric. Davis*, A. D. 1670.

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TO THE

REVEREND

Dr *JOHN FELL*, D. D.

Dean of *Christ-Church*.

SIR,

I Offer *these Papers* unto you, not to implore your *Patronage*, but to acknowledge your *Favours*: Had my *leasure*, or *abilities*, qualified me for a *greater performance*, it had been tendered unto you with the *same readiness*: This *veneration* I bear not to the *Ranke* you hold in the *Church*, or *University*, but to your *Merit*; and in you, I at once *honour* a *Learning* above *this age*, and a *Piety* becoming *the best*: Permit me to be *just* to so *real worth*, and *grateful* for your *constant civilities* to me, and I shall no way Interest your Person in *this Quarrel*: 'Tis enough, that

I

I defend *Truth*, and the *Church* of *England*; and that whatever else I have atchieved, I intermedled with *nothing* but what 'twas *necessary* to be undertook by *some body*: This none can dispute *who* understands the *Politicks* of our Nation, & upon what *foundations* the *publick Tranquillity* is suspended: Let them that will, question the *prudence* of this *action*, I am satisfied in the profession of a *Wisdome* that is *first pure*, *and then peaceable*. I am perfectly

Warwick,
Feb. 16.
1669.

Your humble Servant,

HENRY STUBBE.

A Censure on certain passages in the History of the *Royall Society*.

It is Naturall *to mens minds, when they perceive others to* arrogate *more to themselves, then is their share; to deny them even that which else they would* confesse *to be* their right. *And of the* truth *of* this, *we have an* instance of farre greater concernment, *then that which is before us. And that is in* Religion *it selfe. For while the* Bishops of Rome *did assume an* Infallibility, *and a* Sovereigne Dominion over our Faith; *the* Reformed Churches *did not only justly refuse to grant* them *that, but* some of them *thought themselves obliged to forbear* all communion with them, *and would not give them* that respect *which possibly might* belong *to so* ancient, *and so* famous *a* Church; *and which might* still *have been allowed* it, *without* any danger of Superstition. Hist. of the R.S. p. 47.

BEfore I come to *resolve* and *parcell* out this *impious* and *pernicious* paragraph into severall Propositions, it is requisite that I premise *two* Observations: the *first* is, that by *Communion* here is not meant *Civill commerce*, and the performance of those *mutuall offices* by which *societies in generall*, or *Trading* is carried on, or *Humanity* alone is relieved: no *Reformed Church* ever denyed *this* to the *Romanists*: But the Communion here treated of is *Ecclesiasticall*, and consists not only in the acknowledging of such as are *communicated with*, to be *members of the universall Church of Christ, built upon*

a right foundation, and *holding either no errours*, or *such as do not overthrow the fundamentals*; but *in resorting to the same Church assemblies*, and *celebrating devoutly the same offices*, or *Prayers*, *Ceremonies*, and *Sacraments*: and this is to be done *interchangeably*, so that *each* (upon occasion) resort unto the *Churches* of the *other*, & joyn in the celebration of the same *Liturgies* or *publike* prayers, & participatiō of the same *Sacrament* of the *Lords Supper*, which is more *particularly* termed the *Cōmunion*, & was alwaies accounted the *tessera* or mark of *Church-fellowship*. The truth of this Observation appeares from that *notion* which all ages have had of *Church communion*, which is agreeable hereunto: To owne any *number* or *association of men* to be a part of the *Church Catholique*, and yet not to resort to the *same religious offices*, amounts not to *Church-Communion*: since All *Excommunication* cuts not off from the *body of Christ*, but from *outward* or *exteriour Communion* with a *visible Church*: thus when *Chrysostome* separated himselfe from the followers of *Meletius*, and of *Paulinus*, though he did acknowledge *both Churches* to be *Orthodox*, yet is it said that *He communicated with neither*. Μετὰ ταῦτα δὲ Μελετίου ἐν Κωνσταντίνου πόλει πολευτόσαντος· ἐκεῖ γὰρ παραγεγόνει διὰ τὴν Γρηγορίου τοῦ Ναζιανζηνοῦ κατάστασιν, ἀναχωρήσας Ἰωάννης τῶν Μελετιανῶν, καὶ μήτε Παυλίνῳ συγκοινωνῶν, ἐπὶ τρεῖς ὅλους ἐνιαυτοὺς ἡσύχως διῆγεν. Neither doth it amount to an *Ecclesiasticall communion* if a man be present at the *religious Assemblies* and *offices* of another *Church*, if so be he do it not upon a *religious account*, nor *devoutly joyne therewith*: thus when *Elijah* was present at the *Sacrifice* and worship of *Baal*, he did not *communicate* with those *Idolaters*, 1 *Kings* 18.26,27. Thus *Lyranus*, *Cajetanus*, and other *Casuists* excuse *Naaman* for bowing (upon a *Civill* account) in the house of *Rimmon*, and allow the case of a *Christian* slave which waited on her *Mistresse* to the *Sarracen* worship, and bore up her traine, but did not joyne

Socrates *Histor. Eccles. l.6.c.3.*

M.Fr.Wendelin *Chr.Theolog.System. Mai. l.1.c.24.*

joyne in the *Mahometan* Service: thus the *Protestant Divines*, (as *Sleidan*, and the History of the *Council* of *Trent* informe us) resolved that it was *lawfull* for the *Protestant Princes* to pay a *civill attendance* on the *German* Emperour even at *Masse* in the Royall *Chappell*. These things therefore amount not unto *Church-communion*: But the joyning *religiously* in the same *Church-worship*, and particularly in *celebrating the Lords Supper* together: and this is to be done *interchangeably*; for otherwise onely the *one side* can be said to *communicate* with the *other*: not *vice versâ*: Thus when the *Papists* did resort to *our Churches* in the beginning of the Reigne of *Qu. Elizabeth*, and joyned in the *same prayers*, and *participation of Sacraments* with the Church of *England*, it might *justly* be said, that they did hold *communion* with *us*; but since the *Lawes* then *in force* did prohibit the *Protestants* to be present at, or joyne in any *publique Service* (or *administration of Sacraments*) where *other ceremonies then what were inacted by the Church of* England, *should be used*: it is manifest that the *Church of England did not communicate with the Papists*.

Council of Trent. l. 1. pag. 52.

Communio inter fideles, in publicis maximè pietatis exercitiis est petita: atque hoc est optata bonis unionis vel præcipuum cognitii. Casaubon. resp. ad Card. Peron.

5. & 6. Edw. 6. c. 1. & 3. as also the Act of Qu. Eliz. for Uniformity.

The *second* Observation is, that our *Historian* in this *Paragraph* doth make use of the words *communion* and *respect* as equipollent and *Synonymous*: otherwise there is no *apodosis*, no sense in the saying — *Some of them thought themselves obliged to forbear all communion with them, and would not give them that respect, which possibly might belong to so ancient & so famous a Church.* If *respect* be a terme of a *lesser import* then *communion*, then might those *Reformed Churches* decline all *Exteriour communion* with the Church of *Rome*, justly and *without blame*, and yet retain a *respect* and *kindnesse* such as *Christians may* and *ought* to beare to the *excommunicate*, to the *Heathens*, and *Publicans*; and in which there is no *danger of Superstition*; though in this *Exteriour communion* there be evident *peril* not only of *Superstition*, but *Idolatry*.

1. *These things being premised, my* first *Animadversion shall be, That the* Comparison betwixt men *denying* to such as usurp too much *even their due rights, and those that* separate *in case of* religious usurpations, is so carryed on by the Historian, that *to forbeare all communion with the Church, and Bishops of Rome,* is represented as *an extreame opinion,* and consequently *as culpable, Schismaticall, and damnable.*
2. *Secondly, that* He represents the case so, as if *some of the Reformed Churches* onely did forbeare all Communion with them.
3. *Thirdly, That* the grand occasion of the differences betwixt those of the *reformed religion,* and the *Papists,* was that the *Bishops of Rome* did assume an *Infallibility,* and *a Soveraigne dominion* over our Faith.
4. *Fourthly,* That *notwithstanding this* usurped infallibility *of the Bishops of Rome,* & their assuming *a soveraigne dominion over our Faith*; yet we may give them that *respect* which possibly might belong to *so ancient and famous* a Church: and to *decline this,* is to run into an *extreame.*
5. *Fifthly, That* the Church of *Rome* according to its *present establishment,* and under that constitution wherein the *first Reformers* found it, may be denominated *a Church, Ancient, Famous*; and that upon those accounts (*for none other are mentioned*) possibly there doth *belong a respect unto it,* or *an obligation to* communicate therewith.
6. *Sixtly, That* such a respect *or exterior communion* may be entertained with *Rome,* and yet we incurre no *danger of Superstition.*

The *first Proposition* is *Impious, Blasphemous,* and *Offensive to all Protestant eares:* It condemnes the *Reformation* carryed on by the *Evangeliques* abroad, and in the *Church of England,* as *culpable,* guilty of an *extreame*; and there is so much of

Schisme

Schiſme juſtly charged on us, as there is of *extremity* in *our procedure*. It *ſubverts* all thoſe *Laws* which are *now in force*, whereby *all Communion* with *Popiſh Offices* and *Sacraments* (celebrated in a *different way* from that of the *Church of England*) is prohibited to *us* upon *penalty* of being impriſoned ſix months without bayl for the firſt offenſe; for the ſecond, twelve months; and for the third, during life: upon 5 and 6 *Edw.* 6. cap. 1. & 3. *See alſo the Act for* Uniformity *premiſed to the* Engliſh *Liturgy.*

The *ſecond Propoſition* is *notoriouſly falſe*: there being no *Reformed Church*, no not of the *Lutherans*, but hath *conſtantly* held themſeves *obliged* to forbear *all Communion* with the *modern Biſhops* and *Church of Rome*. Beſides, it carries a moſt *dangerous inſinuation* in it, as if the *Reformed Churches* were divided upon *this point*, (the contrary whereof is manifeſt out of the *Harmony of Confeſſions*) ſo that ſuch as abet this *Popiſh compliance* want not their *Aſſerters*, even to the repute of *moſt of the* Reformed Churches: and ſuch as diſclaim *it*, are the *leſſe conſiderable* for *number* and *authority*, having onely the *concurrence* of ſome of the Reformed Churches. How pernicious an *intimation* this is amongſt *ignorant perſons*, and ſuch as are unacquainted with the *ſtate of Religion* (a ſtudy much *out of faſhion* now) let any man judg, and withall remember, that the *Church of England* is of the number of thoſe *reflected upon* here. 'Who are they that pretend to forſake the *Churches* 'corruptions, and not her *external Communion?* Some there 'be that ſay they have not left the *Church*, but onely her *cor-* 'corruptions: ſome that they have not left the *Communion*, but 'the *corruptions of it*, meaning the *internal communion* of it, 'and conjunction with it by *faith* and *obedience*: which diſagree 'from the former onely in the *manner of ſpeaking*; for he that 'is in the *Church*, is in *this kind of Communion* with it, and he 'that is not in this *internal communion*, is not in the *Church*. Chillingworth *ch.* 5. §. 45.

Some

'Some perhaps, that they left not your *external communion* in 'all things; meaning, that they left it not *voluntarily*, being 'not *fugitivi ſed fugati*, as being willing to joyn with you in 'any *act of piety*, but were by you *neceſſitated* and conſtrained 'to do ſo, becauſe you would not ſuffer them to *do well* with 'you, except they would *do ill* with you: Now *to do ill that 'you may do well*, is againſt the will of God, which to every 'good man is an high degree of *neceſſity*. But for ſuch *Proteſtants* as pretend that *de facto* they forſook *your corruptions*, 'and not your *external communion*, that is, ſuch as pretend 'to *communicate* with you in your Confeſſions, and Liturgies, 'and participation of Sacraments, I cannot *but doubt* very much, 'that neither you, nor I, have *ever* met with *any of this condi-'tion.*

Cauſabon. reſp. ad Card. *Perron.* 'Poſtremò addit Rex, magnum ſe quidem crimen judicare, 'defectionem *ab Eccleſia*: ſed huic crimini affinem ſe eſſe, aut 'Eccleſiam ſuam, penitus pernegat. *Non enim fugimus*, aiebat 'ejus Majeſtas, *ſed fugamur*. Scit verò tua illuſtris Dignitas, 'ut qui optimè, quàm multi, quàm præſtantes pietate ac do-'ctrinâ viri, ab annis minimùm quingentis, *Reformationem Ec-'cleſiæ in capite & membris* optârint. Quàm graves bonorum 'Regum ac Principum quærelæ ſint ſæpe auditæ, ſtatum Ec-'cleſiæ ſuis temporibus lamentantium? Quid profuit? nihil 'enim eorum ad hanc diem videmus eſſe emendatum, quæ cor-'rectionis egere cum primis cenſebantur. Quare non veretur 'Eccleſia Anglicana, nè candidis æſtimatoribus, *in hac ſepara-'tione*, Donatiſtis ſimile quid feciſſe videatur: Illi gratis & ſi-'ne ullâ cauſâ *Eccleſiam Catholicam*, gentium cunctarum aſ-'ſenſu comprobatam, cujus neque *fidem*, neque *diſciplinam* 'culpare poterant, deſeruerunt. *Angli* ab *ea Eccleſia*, NE-'CESSITATE DIRA COGENTE, *Seceſſionem 'fecerunt*, quam innumeri populi Chriſtiani *veram, Catholicam*

&

'& universalem esse non concedunt, ut modestissimè dicam:
'quámque in *dogmatis fidei* & *disciplinæ* formâ multùm
'variâsse ab *antiquâ*, multa assuisse *nova* vetustis, *mala* bonis,
'etiam è vestris Scriptores quàm plurimi ingenuè dudum sunt
'confessi: & verò notius jam est universo mundo, quàm ut
'possit quisquam vel negare, vel etiam ignorare. Adde quod
'jugum *Romanæ* servitutis ita durum per aliquot retro secula
'erat experta *Ecclesia Anglicana*, novis subinde vexationibus,
'& inauditis angariis atque exactionibus supra hominum fi-
'dem cruciata, ut vel illa sola causa apud Judices non iniquos
'à *Schismatis* suspicione, & ut loquitur *Augustinus* de Dona-
'tistis, *iniquæ discissionis*, posse videatur ipsam liberare. Non
'enim profectò *Angli* à charitate fraternâ *animi causâ* diffili-
'erunt, ut *Donatistæ*; neque ut decem tribus populi *Judaici*,
'metu impendentis mali, quòd nondum premebat; sed post
'plurium seculorum patientiam, post exantlatas inenarrabiles
'ærumnas, *onus intolerabile*, cui ferendo pares amplius non e-
'rant, *neq; permittebat conscientia*, subductis cervicibus tan-
dem excusserunt.— From hence, as also from our *Laws*, our *Thirty nine Articles*, and *Homilies*, tis manifest that the *Church of England* is in the number of those that *separate from the communion of the Church* and *Bishops of Rome*, and that for *such important reasons* as justifie the *action* from being *causeless*, or *culpable*: though amongst all the Reasons alledged by K. *James* in that Letter of *Causabon's*, or in our *Laws*, or other *Controvertists*, I do not find that reckoned for *any motive* of that *great rupture*, much lesse for the *principal* or *sole one*, which is represented as *such* by our *Historian*.

The *third Proposition* therefore carries something of *prevarication* in it. So those *Advocates* which would *betray* the causes of their *Clients*, propose a *wrong state of the Case*, the vanity whereof being once discovered, renders the *Plaintiff* con-

temptible

temptible in the ſight of all men, and reduces him to a neceſſity of complying with the injured *Defendant*. There is a great deal of *ignorance* and *intricateneſs* (the Conſequent thereof) in the Propoſition of our Author, as it is by him worded: for *Infallibility*, and a *ſovereign Dominion over our Faith*, are not *equipollent Termes*, nor termes *indifferently* uſed. No *Papiſt* did ever aſcribe unto the *Biſhop of Rome* (except ſome Paraſitical *Canoniſt*, whoſe Credit is little in *that Church*) a *ſovereign dominion over our Faith*. He that is *Sovereign*, knows not any *Superiour*; nor any *coercive Law*, but his *will*; the objects about which his *power* is converſant, are liable to what *alterations* he pleaſeth, and he rules by the *Lex Regia*: but what *Divine* did ever aſcribe *ſuch a power* to the *Pope* in *matter of Faith?* Place the *Chair* where, and *how* you will, none of that *Church* ever aſſumed *ſo much*, nor did that *Church* ever attribute ſo much to the *Biſhop of Rome*. There have been thoſe that have taught, that if (by way of ſuppoſal) it could be imagined, that *all the Paſtors of the Church Catholick ſhould erre in a Decree of Faith*, the *Laiety* were bound to ſubmit thereunto: but ſuch a *Sovereignty in matters of faith*, none (except ſome *Jeſuits* and *Paraſites*) aſcribe unto the Pope's *perſon*; his *Briefs*, and *Decretals* have not that credit amongſt the *Romaniſts* as to authenticate ſuch Aſſertions, nor is the *belief thereof* a *neceſſary condition* to *communicate* with that *Church* upon. If we look upon the conteſts in *Germany* that introduced *Proteſtancy* at firſt, we find the *erroneous doctrine* about *Indulgences* to be the primary occaſion there: In *Switzerland*, and in *France*, and *Holland*, abuſes, and *Idolatrous* practiſes, or *falſe Doctrines*, are the firſt ſubjects of Diſputes, and occaſion the *Reformation* there: *Tranſubſtantiation*, *Communion in one kind*, the *propitiatory ſacrifice of the Maſſe*, *Image-worſhip*, *praying to Saints*, and ſuch like Controverſies, are

I grant that Papal Infallibility (were there ſuch a thing) would oblige us to an aſſent, but not in force us: Sovereignty implies power; but Infallibility doth not ſo.

Let a man but inquire into the Papal power, its nature and management in Cajetan, Victoria, Panormitan, Turrecremata, Gerſon, and others, that write about the power of the Pope's briefs in France or Spain, &c. and he will find that the Papacy is no Sovereignty either in matters of faith, or of leſſer importance.

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the *first*, and most *fiercely* debated: In *England*, under *Henry* the VIII, the *Pope's Supremacy in Eccleſiaſtical cauſes*, and *appeals* to *Rome* &c. give the the firſt occaſions of diſcontent, and that change, which was afterwards carried on to a total *Reformation* of the *doctrine* and *diſcipline* of the Church of *England*: then came in queſtion the power of the *Biſhop* of *Rome*, the nature of his *Primacy*, the *Authority* and *Fallibility* of *General Councels*, the power of *National* and *provincial Churches* to *reforme themſelves* during the *interval of Councels*, or without dependance thereon: whether the *Scripture* were the *ſole rule of faith*, how obligatory were *Traditions:* the *intereſt* and *influence* of the *Civil Magiſtrate* in ruling Eccleſiaſtical Affairs, theſe came next into agitation. The uſurpation of *Infallibility*, and a pretended *Sovereignty in matters of faith* to be lodged in the *Pope*, was neither the occaſion of the *Proteſtant ſeparation*, nor a *material* part of the *firſt controverſies:* though perhaps ſome *Italianated* perſons and *Canoniſts* might aſſert *ſome ſuch thing*; and ſince the growth of the *Jeſuites*, tenets of that nature have been much advanced, thereby to juſtifie their Vow of *blind obedience to the Papal commands*. The memory of the *Councils* of *Baſil*, and *Conſtance*, was freſh in the minds of men, and the *ſuperiority* of a *Council* above the *Pope* a *common* and *authorized* tenet in that Church. The *perſonal infallibility*, and the *ſupremacy* of the *Biſhops* of *Rome*

It is true that long before the *Reformation*, when the *Guelphs* and *Gibellines* contested, there were ſome, eſpecially *Canoniſts*, that did attribute to the *Pope*, and ſome *Popes* challenged a *Soveraignty* over the Chriſtian *faith*, to make *new Creeds* and *Articles of faith*, even ſuch as might contradict the *old:* but theſe were not agitated at the *Reformation*, and are no more to be imputed *indefinitely* to the *Biſhops* of *Rome*, then the extravagant claims of ſome *Princes* are to the *Monarchies* they hold.

See the conference betwixt *Raynolds* and *Hart*. c. 9. diviſ. 4. pag. 582.

where you will find, that before the *Reformation*, the conſent of the *Doctors* and *Paſtors* throughout all *Chriſtendom* (except the *Italian* faction) had condemned the uſurped *Monarchy* of the *Pope*. The *Lateran* Council never gave it him; and whatever for his *Supremacy* (not *Infallibility*) were *deſigned* or acted at *Trent*, yet it was oppoſed *there*; and the *Authority* of that *Council* (together with the *tenet*) rejected in *France* at this day without a *Schiſme*.

Rome had *of old* received too great a check in the caſes of *Vigilius* and *Honorius*, and in the declared ſentences of the Councils of *Piſa*, *Conſtance*, *Baſil*, and of the *Univerſities* of *Paris*, *Loven*, *Colen*, *Vienna*, and *Cracovia*, (not to mention *particular Writers*) to be the occaſion of that *rupture*. The *Sorbone* to this day continues its *former* judgment: and even the preſent King of *France* hath aſſerted the liberties of the *Gallick Church* in that point. See *Arreſt de la Cour de Parliament portant que les propoſitions contenues en la declaration de la Faculte de Theologie de Paris* &c. Da. 30. May. 1663. And *Declaration du Roy pour l' Enregiſtrement des ſix propoſitions de la Faculte de Sorbonne* &c. A Paris 4. d' Aouſt. 1663.

What the *Popiſh Church* now holds and requires, amounts not to any ſuch Authority as our Author aſſerts, if you will believe Cardinal *Perron* before our *Virtuoſo*. —*Scribis de* 'Romano Pontifice *nolle te verba facere: quum vel mediocriter* 'in Hiſtoriâ Eccleſiaſticâ *verſatis compertum ſit, primorum ſe-* 'culorum Patres, Concilia, & Imperatores Chriſtianos, primas 'illi ſemper detuliſſe, & præcellentis dignitatis prærogativam, 'in omnibus negotiis, ad religionem aut Eccleſiam ſpectanti-'bus: atq; hoc ſolum exigere Eccleſiam veſtram pro articulo fi-'dei credendum ab iis, qui communioni ſuæ ſe adjungunt.— If this *Cardinal* underſtand any thing, the *Romiſh* Church demands *no more* of her *Members* then that they own the *Pope's primacy*, not *Supremacy*, or *Infallibility*: nor have the the *books* of ſuch as derogate from the exceſſive greatneſſe of the *Papal* power been ever *called in*, or cenſured in that Church, or *communion* denied to the Aſſertors of the *infallibility* of *Oral Tradition*, or of *General Councils*, in oppoſition to the *perſonal* Infallibility of the *Biſhop* of *Rome*. It was, and is ſtill a common opinion amongſt the *Papiſts*, that the *Pope* may be an *Heretick*: I learn'd it from *Franciſcus Victoria* in his Relections;

Caſaubon. reſp. ad Cardin. Perron.

Fr. Victoria relect. 5. de pot. Eccleſ. ſect. 1. §. 6.

Hæreticus

Hereticus potest esse non solùm Presbiter, sed Pontifex etiam summus; ergo caput Ecclesiæ. And *Bellarmine* himself doth not assert the *Infallibility* of the *Pope*, no not though *He* be assisted with a *provincial* Council. 'In *libr.* 2. *de concil. c.* 5. 'fatetur hanc propositionem, scilicet, Concilia particularia, à 'summo Pontifice confirmata, in fide & moribus errare pos- 'sunt, *non esse* fide Catholicâ *tenendam*: *ejus tamen* contradi- 'ctoriam *temerariam & erroneam pronunciat.* Nay the same Writer in his *solemn Lectures* at *Rome* teacheth, that [a] *it is true, the Pope may be an Heretick*: [b] *But it is probable and godly to be thought, that he cannot be an Heretick.* In the conference betwixt Dr. *Raynolds* and *Hart*, I find this passage.

Davenant. *de jure dice & norma fidei. cap.* 21.

a *Opinio vera est, posse esse Hæreticum.*

b *Probabile est, & piè credi pontifex, hæreticum esse non posse.*

'*Raynolds.* The *Pope* may not onely *erre in doctrine*, but 'also be an *Heretick*; which (I hope) you will not say that Pe- 'ter might.

See the Conference *ch.* 7. *divis.* 2. *pag.* 236.

'*Hart.* Neither by my good will that the *Pope* may.

'*Raynolds.* But you must: no re- 'medy. It is a ruled case. Your 'Schoolmen and Canonists, [a] *Ockam*, '[b] *Hostiensis*, [c] *Turrecremata*, [d] *Zaba-* 'rella, [e] *Cusanus*, [f] *Antoninus*, [g] *Al-* 'phonsus, [h] Canus, [i] *Sanders*, [k] *Bel-* 'larmine, and [l] others, yea the [m] *Ca-* 'non Law it self, yea a Council, a '[n] *Roman* Council, confirm'd by the 'Pope, do grant it.

a *In dialogo part.* 1. *lib.* 6. *cap.* 1. b *In summa lib.* 5. *tit. de hæreticis.* c *summ: de Eccles. l.* 2. *c.* 93. & 112. d *de Schismate Pontificum.* e *de concord. catholicâ. l.* 2. *c.* 17. f *summ: part.* 3. *tit.* 22. *c.* 7. g *adv: hæreses l.* 1. *c.* 2, & 4. h *locor. Theolog. l.* 6. *c.* 8. i *de visibili Monarch. l.* 7. k *controv.* 4. *part.* 2. *q.* 1. l *Canonistæ in dist.* 40 *c. si papa. Archid: & Joann. Andr. c. in fidei. de hæreticis. in Sext. Cajetan. de authoritate Papæ & Concilii c.* 20, & 23. m *Distinct.* 40. *c. si Papa.* n *Synodus Romana quint. sub Symmacho.*

'*Hart.* They grant that the *Pope may be an Heretick* per- 'haps by a *supposal*: as many things *may be*, which *never were*, 'nor *are*, nor *shall be*. For you cannot prove that any *Pope* e- 'ver was an *Heretick* actually, though possibly *they may be*, 'whereof I will not strive.

This point of the *fallibility* of the *Pope*, and his *subjection*

to a *Council*, is so *notorious* with every man, that is acquainted with the more *ancient* and *modern* Writers; so known to any one that hath either read the *determinations* of Bishop *Davenant* (qu. 5.) or the defense of the *Dißuasive* of Bishop *Taylour* (pag. 40.) or the *Review of the Council of Trent* (written by a *French* Catholick, from whom the *Dißwader* borrowed his *allegations*) or that hath so much as read over the *History* of the *Council* of *Trent*, that I need not insist on it any longer. Notwithstanding the earnestnesse of the *Iesuits* under *Laynez* in the Council of *Trent*, yet neither was the *Pope's superiority* over a *Council*, nor the *Infallibility of the Bishops of Rome*, defined *there* directly, as appears out of the *Review* of that *Council*, *lib.* 4. *c.* 1. and out of the English *History* pag. 721, 722. Neither is there to this day amongst the *Papists* any thing *enacted* or *determined* in that *Church*, which obligeth a man under pain of *Excommunication* to hold any such thing as the *personal Infallibility* of the *Bishops of Rome*, the *contrary* being daily maintained there by more than the *Iansenists*; much lesse is there any *Sovereignty in matters of Faith* ascribed unto them at this day. All books of the *Papists* are subjected to the *judgement of the Church*, not to the *Arbitrement of the Pope*. The *fides Carbonaria*, or *Colliers faith*, so famed amongst the *Papists*, was not established upon the *infallibility* or *sovereignty* of the *Bishops* of *Rome*; no, he told the *Devil*, that *He* believed as the *Church* believed, and the *Church* as *He*. And how *necessary* soever they make the *communion* with the *particular* Church of *Rome*, how great influence soever they ascribe to the *Pope* over *Councils*, yet the *Decrees* of the *Council* of *Trent* run in the name of the *Holy Synod*, not *Pope*, and *there* it is determined *sess.* 4. *that none dare interpret Holy Scripturs against the sense which our Holy*

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Mother the Church *hath held, or does hold.* If you enquire in the doctrines of Mr *White*, Dr *Holden*, *Serenus Cressy*, and such others as endeavour at present (and that with great shew of wit and artifices) to seduce the *English* to that *Apostaticall* Church, there is not one of them that I knowe of who attributes any infallibility to the *Pope*, or submitteth his *faith* to the *Sovereigne decisions of the Bishop of Rome.*

As for *Serenus Cressy*, he very judiciously deserts the *Schoolterme* of *Infallibility* for that of the *Churches Authority*, and saith that the "exceptions and advantages which the *Protestants* have against the *Roman Church*, proceed only from 'their mis-understanding of her *necessary doctrines*, or at most, 'that all the efficacy they have is onely against *particular opinions* & *inferences* made by *particular* Catholique writers. He shews that Dr *Stapleton* asserts that *the infallible voyce and determination of the Church* is included in the *decree of the Church* speaking in a *Generall Council* representatively. In which the *Church* is *infallible* with this *restriction*, viz: *in delivering the substance of faith, in publique doctrines, and things necessary to salvation.* Other Catholiques, and namely *Panormitan* teach that the *decrees* of *Generall Council* are not absolutely and necessarily to be acknowledged *infallible*, till they be received by all particular Catholique Churches: because till then they cannot properly be called the *faith of the universall Church*, or of the body of all faithfull *Christians*, to which *body* the promise of *infallibility* is made. And this was the Doctrine of *Thomas Waldensis*, and some other *Scholmen*, &c, An opinion this is which though not *commonly* received, yet I do not (saith *S. C.*) find it *deeply censured* by any: yea the *Gallican Churches* reckoned this among their chiefest *priviledges* and *liberties*, that they were not obliged to the decisions

S. Cressyes Exomolog. c. 51. Edit. 1.

Ibid. c. 52.

'cisions of a *Generall Council*, till the whole body of the *Gal-*
'*lican Clergy* had by a speciall agreement consented to them,
'and so proposed them to the severall Churches there. And
'to this last opinion doth *S. C.* incline; and his book was ap-
'proved at *Paris* as *consonant to the Catholique faith*: He
Ibid. 'guides himselfe by the *Authority of received Councils*: he
'acknowledges that to be onely *necessarily* accounted an Ar-
'ticle of *Catholique faith*, which is *actually* acknowledged
'and received by *Catholiques*; and since contradictions can-
'not be actually assented unto, it will follow that whatsoever
'decisions of Councils may seem to oppose such articles, are
'not necessarily to be accounted *Catholique doctrines*; and by
'consequence, not *obligatory*. — He denies that *Generall*
Councils can make *new articles of faith*: they are *witnesses of what*
hath been delivered, not *Sovereigns* to determine of *new truths*,
either by way of *addition to* the *former*, or in *opposition there-*
unto. Their *Infallibility* is limited to *Tradition*, and spiritu-
ally assisted in the *faithfull reporting* of what hath *been deliv-*
ered: what ever *reports* or *decrees* they make of *another nature*,
they are to be received with a *different assent* from what is
Catholique faith. " There is a double obligation from deci-
Ibid. 'sions of *Generall Councils*: the first an *obligation* of *Christian*
'*beliefe* in respect of doctrines delivered by *Generall Councils*
'as of *universall* Tradition: the second onely of *Canonicall*
'*obedience* to orders and constitutions for practice, by which
'men are not bound to believe *those* are inforced as from *Di-*
'*vine authority*, but onely to submit unto them as acts of a
'lawfull *Ecclesiasticall power*, however not to censure them
'as *unjust*, much lesse to oppose and contradict them. Much
more doth the same *Author* adde which give little counte-
nance to that *state of the controversie* which our Author forms
unto us: No *Soveraigne dominion over our faith* is by *him*
ascribed

ascribed to the Bishop of *Rome*, or *Nationall*, or *Generall Councills*: and as to *Infallibility*, which Mr *Chillingworth* had impugned, *he* thus acquits himselfe. "I may in generall say 'of all his Objections, that since they proceed only against the 'word *Infallibility*, and that word extended to the utmost 'heighth and latitude that it possibly can beare, *Catholiques*, 'as *such*, are not at all concerned in them, seeing neither is 'that *expression* to be found in any *received* Council, nor did 'ever the *Church* enlarge her authority to so vast a wideness 'as Mr *Chillingworth* either conceived, or at least, for his 'particular advantage against his adversary, thought good to 'make show as if he conceived so. — As to the subject where-in *Infallibility* or *Authority* is to be placed; since *Catholiques* vary as to that point, he sayes 'tis evident *thereby* that they are not *obliged* to any one part of the Question: only they are to agree in this *Tridentine* decision: *Ecclesia est judicare de vero sensu Sacræ Scripturæ*. It belongs to the *Church* to judge of the *true sense* of holy *Scripture*. Ibid. c. 59.

Dr *Holdens* booke is *Licensed* and *highly commended* by the *French* Divines, and he himselfe a *Doctor* of the *Sorbonne*, and he thus delivers himselfe. "*Statuendum est, quod* quicquid 'à *Theologis Catholicis in utramque partem, etiam cum maximâ acerbitate, disputatur ac disputatur, dum vel propriis suis 'adhærent nimis Sacrarum Scripturarum interpretationibus, vel 'patronorum suorum opinionibus, vel tandem consecutionibus 'deductis ex* fidei *principiis*, certissimum est *neutrum contentionis seu concertationis extremum, posse* Divinæ & Catholicæ 'Fidei *rationem habere*. Dr *Holden de* resolut. fidei, l. 1. c. 9.

'*Quo sequitur* Summum Pontificem *nullatenus posse in suâ 'solâ* personâ *disceptatas hujusmodi quæstiones ita decernere, ut 'vi solius sui decreti pars definita sit* fidei divinæ & Catholicæ 'articulus. *Disputant siquidem Theologi, an si quando* Summi Pont

'Pontifices *huiusmodi argumenta, in* Scholis *utrinque agita-*
'*ta, definiverint, sintne eorum decreta ex* institutione Christi
'*ab omni errore libera. Imò an Decretum aliquod à* solo Ponti-
'fice Summo *emanans, sit ex hoc tantùm capite* divinitùs
'infallibile. *Hæc inquam, in utramque partem ventilata vide-*
'*mus à* piissimis quamplurimis *& doctissimis* Catholicis *Auto-*
'*ribus tam antiquioribus quàm recentioribus, quorum neutram*
'*partem audivimus unquam fuisse* Censuris aliquibus authen-
'ticis *prohibitam, aut improbatam. Quapropter* evidentissimè
'*constat* Catholicum neminem *astringi aut huic aut alteri parti*
'*adhærere tanquam* Fidei Catholicæ & divinæ articulo: *tamet-*
'*si* Summorum Pontificum *definitionibus debitum obsequium si-*
'*præstandum.* —

Out of all this precedent discourse 'tis *manifest* that *Infallibility*, and *Sovereigne dominion over our faith*, usurped by the Bishops of *Rome*, neither *was*, nor *could be* upon *Catholique principles*, and amongst men of common understanding, the cause of *Separation* betwixt the *Reformed Churches*, and the *Romanists*: since neither the *one*, nor *other* branch of *that assertion* is defined in that *Church*, or so *censured* as *not to be held upon paine of Excommunication.*

The fourth *Proposition* as it is *conjunctive* or *copulative* (to which it is necessary that *both parts* be *true*) must admit of a *distinction* before it be *censured.* To assert that *we* may hold *cōmunion* with any one, that is, account him of the same *Church* in generall with us; and joyne with him in the celebration of the same *Church worship*, and participation of *Sacraments*; 'tis necessary that we consider what it is *He professeth*, and what it is wherein he and we *communicate*, and what relation *we* stand in, in relation to the Actings of our *Superiour Governours*, that may have influence upon the case. As for Example; if the *King* by an Act of *Parliament* shall forbid us *exteriour*

Communion

Communion with the *Pope*, whatever charitable opinion I might be induced to have otherwise of *him*, yet I should not thinke fitting to do it, or that such *my* procedure were *Schismaticall*. Thus *Obadiah*, and the seven thousand incorrupt *Jewes*, together with *Elijah* and *Elisha*, did not resort to the *Temple-worship* at *Jerusalem*, by reason of the prohibition by *Jeroboam*, 1 *Kings* 12. Thus the *English Papists* complyed in *England* with the Actions of *H.* 8. Now 'tis *notorious* that *by our Laws* the *English* are forbid in *England* to be present at any other *rites* or *communion*, then what are authorised by the *Church of this Nation*, and that upon *penalties very great*: upon 5. and 6. *Edward.* 6. and 23. *Eliz.* 1. so that in reference to this particular, the Assertion of our *Virtuoso* is contrary to the *Lawes* of our Land, charges them with *injustice*, & tends to seduce the *Kings Subjects* from their *obedience*. If we abstract frō *this* consideration, and reflect upon the *persons to be communicated with*, and the things wherein the *communion* is held: I say it is a difficult thing to determine what those *tenets* are which cut a man off from the *generall communion* of *Christians*, provided that the matters wherein the *communion* consists be *innocent*, and *blameleße*. I finde the *Apostles* to *communicate* with the *Jewes* in the *Temple-worship*, and in their *Synagogue-worship*. I finde the *Communion* not interrupted by the Assertions, that the Observation of the *Levitical Law* was necessary to a *Christian*, *Act.* 21. 20. Thus though S. *Paul* found very enormous *errours* (and such as would now be called *Fundamentall*, & a ground for *Anathema's*) in the Churches of *Corinth*, *Galatia*, and *Colossi*, yet did he speake honourably of *them*, calls *them* *Churches*, communicates with *them*, but not with their *errours* and *heresies*. I finde the *Arians* and the *Orthodox* to *communicate* together at first in the same *worship*, scarce to be distinguished one from another, till the

Gloria Patri, came to be said: and after the determinations of *Nice*, when the *Arians* had gained the advantage at *Arimtnum*, though there were some *Catholiques* so scrupulous that they would have *no communion* with such as received the Council of *Ariminum*, yet S. *Hilary* thought it best to converse with *them*, and to call them to such *Councils* as were frequently held in *France* upon such occasions. And where *this sort of communion* is to be carried on, and when to be *interrupted*, I am not learned enough to understand out of *Antiquity*. It appeares to mee that the bare pretense of an *Infallibility* is not enough to cut off *Communion*, if the *Infallibility* be restrained to *some limitations* and explications: for as the *naturall man* may say he is sometimes *infallibly* assured of *sensible objects*, and consequently be *so farre infallible*: so the *Spirituall man* may be in many things *infallibly* assord *certitudine fidei*, *cui non potest subesse falsum*, by the grace of God, and the *special* assistance of the *Holy Ghost*, so as that he is *so farre* infallible. *Rom.* 8. 16. 1 *John* 5. 13. *John* 14 20. 2 *Cor.* 13. 5. 1 *Cor.* 2. 11, 12. And this *circumstantiate* Limited *infallibility*, if it extend it selfe to *some things past*, whether of a *morall* or *spirituall* nature, is not alwaies *blame worthy*, much lesse a sufficient ground for to rescind *Exterior Communion*. It remaines then that we inquire into the nature of the pretended *infallibility*, what it proceeds *upon*, and what it interferes with. For any man to assume to himselfe an *absolute*, and *essentiall*, and *unconditionate infallibility*, is *blasphemy*, if not *madnesse* in an *humane creature*; and undoubtedly rescinds all *communion*, if it do not rather entitle to *Bedlam*. For any man to assert that *he* is by the *particular favour*, and *promise of God* infallible, either *in omnibus quæstionibus tam facti quam juris* (which some *Jesuites* avow of the *Pope*) or in *matters of faith only* (however that *tenet* be explicated) either in relation to the determining

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of what *hath been taught by the Church of Christ*; or as to *additionall decisions*; that the profession of *such infallibility* (provided it do not extend to the preaching of any *knowne fundamentall errour*) nor *impose* on the *communicants* the *beliefe* of, and assent unto the reality of such *infallibility*, perhaps it is not enough to breake off in *Exterior communion*. But if such *infallibility* be made use of to the establishing of, or introducing *impious, blaspemous*, and *Idolatrous* practises, if it frustrate the *tenure of the Gospel*, and render the *Word of God* (as suspended upon *that Authority*) of none effect as to being the *rule of our faith*, and the *finall Judge of controversies*; I do thinke, that although the *errours*, and *Idolatries* were no part of the *Church Service*, nor *imposed* on the *Communicants* to hold, yet were all *Communion* exteriour to be avoided with such a person and his adherents, so that none ought to *resort to their assemblies* after *sufficient* & *due* detection of that *Antichristian* monster: But *agreeably* to the *practice of the Church of England* (our *indulgent* mother) I do think that the resort of *such men* to our *Church-worship* & *Communion* ought to be *allowed*, & not *scrupled* at. Thus our *Lawes* enacted in *Parliament* (which with the *assent* of *Convocation*) is the Supreme Judge *here* on earth of *Heresies*, & consequently of Legal *Non-cõmunion*, punish Recusants for not *cõmunicating* with *us* in the *Church-service*; yet enjoynes them not to *relinquish their opinions*. But in case such *Infallibility in matters of faith* be *pretended* to by *any*, or *owned*, as introduceth *Blaspemy, Idolatry, errour*, and *superstition* into the *publique Offices of Divine Service*, a *Protestant* cannot *lawfully*, and with any *good Conscience* joyne with *Him*, or *Them* in *such* worship: viz: No Protestant can *out of Devotion* (which is requisite to *Prayer*) joyne with the *Papists* in the *blaspemies*, and *Idolatries* of the *Masse*, as any man knowes that hath but lightly inspected their *Missall*, or *receive* the

I am very irresolute in this opinion of mine: because I often finde the ancient Fathers, & Councels, upon the account of errour & heresie to Excommunicate, and forbid all resort to heretical Synagogues, and other Acts of Church communion, though I do not finde that they varyed from the Catholiques in their Liturgies: and there be some texts of Scripture that may render the case doubtfull, as 2 John 7, 8, 9, 10, 11, 12. 1 Cor. 8. 10. & 1 Cor. 10. 20, 21, 22. Tit. 3. 10. *yet may the exigency of these and other texts be eluded by contrary practises, determinations, and Texts, as* 1 Cor. 3 12. Ephes. 4. 5. 6. 1 Eliz. c. 1. *&* Calybute Downing, *of the Ecclesiasticall Lawe, conclus.* 2. p. 41.

Sacrament in one kind, (contrary to the divine institution) as an *Expiatory sacrifice availing the quick and the dead* (which is repugnant to the primary intention of Christ) and this paying a *religious veneration* to the *grosse elements*, and *breaden god*. This judgement I am much confirmed in by Mr *Chillingworth*, where he sayes, that the causes of our separation from *Rome* are (as we pretend, and are ready to justifie) because we will not be partakers with her in *Superstition*, *Idolatry*, *impiety*, and most *cruell tyranny*, both upon the bodies and soules of men. — "you mistake in thinking that *Protestants* 'hold themselves obliged not to communicate with *you*, only, 'or principally for your *errours* and *corruptions*: for the true 'reason is not so much because you *maintaine errours and cor-* 'ruptions; as because you *impose them*; and will allow your 'Communion to none but such as will *hold them* with you: and 'have so ordered your *Communion*, that either we must com- 'municate with you in *these things*, or *nothing*. Thus much may suffice for that part of the Proposition, that *notwithstanding the usurped Infallibilitie of the Bishop of Rome, yet ought we to hold exteriour Communion with that antient and famous Church*. For supposing the case to be as I (agreeably to the *Church of England*) have stated it, the *Antiquity*, *Grandeur*, and *Fame* of the Church of *Rome* are too *extrinsecall* and *weake Arguments* to sway us into an *impious Communion*. Nor is the *imputation* of *Schisme* so horrid, nor *exteriour communion* so amiable and inviting, that to pursue that we should either *abandon*, or *endanger the truth*. So King *James* in his reply, "Neque ignorat Rex multa sæpè veteris Ecclesiæ patres 'συγκαταβατικῶς fecisse, pro bono pacis, ut loquebantur, id est, 'studio conservandæ *unitatis*, ac mutuæ communionis ab- 'rumpendæ metu. Quorum exemplum se quoque paratum 'esse profitetur æmulari, & sectantium pacem vestigia persequi

Mr Chillingworth *ch.* 5. § 11.

Ibid. § 40.

Causabon. resp. ad Cardin. Perron.

ad

ad aras usque; hoc est, quantum in hodierno statu Ecclesiæ per conscientiæ integritatem licet. Nemini enim se mortalium cedere, aut in dolore quem capit gravissimum è membrorum Ecclesiæ distractione, quam pii patres tantoperè sunt abominati: aut in cupiditate qua tenetur, communicationem habendi cum omnibus, si possit fieri, qui membra sunt mystici corporis Domini nostri Jesu Christi. Hæc, quum ita sint, existimat nihilosecius Rex, justissimam habere se causam, cur ab iis dissentiat, qui simpliciter sine ulla penitus distinctione, aut exceptione, *hanc communionem* sine fine urgent. Inter proprias Ecclesiæ notas hanc fatetur esse cum primis necessariam: non esse tamen autumat veram ipsam Ecclesiæ formam, & quod Philosophus appellat τὸ τί ἦν εἶναι. Didicit Rex è lectione Sacræ Scripturæ (neque aliter Patres olim sentiebant ad unum omnes) veram & ἰσόλυτον Ecclesiæ formam esse, *ut audiant Oves Christi vocem sui Pastoris*, & ut Sacramenta administrentur ritè & legitimè, quomodo videlicet Apostoli præiverunt, & qui illos proximè secuti sunt. Quæ hac ratione sunt instituræ Ecclesiæ, necesse est ipsas multiplici communione inter sese esse devinctas. *Uniuntur* in capite suo *Christo*, qui est fons vitæ, in quo vivunt omnes quos pater elegit pretioso sanguine ipsius redimendos, & vitâ æternâ gratis donandos. *Uniuntur* unitate fidei & doctrinæ, in iis utique capitibus quæ sunt ad salutem necessaria: unica enim salutaris doctrina, unica in cœlos via. *Uniuntur* conjunctione animorum & verâ charitate, charitatisq; officiis, maximè autem precum mutuarum. *Uniuntur* denique spei ejusdem *communione*, & promissæ hæreditatis expectatione, gnari se ante jacta mundi fundamenta prædestinatos esse, (de electis loquor) ut sint συγκληρονόμοι καὶ σύσσωμοι καὶ συμμέτοχοι τῆς ἐπαγγελίας τῆς ἐν Χριστῷ διὰ τοῦ εὐαγγελίου, quod divinitus ait Apostolus. Sed addit Rex, eandem tamen Ecclesiam, si aliquod ejus membrum discedat

Joan. 10. 3.

Ephes. 3. 6.

'discedat à *regula fidei*, pluris facturam amorem *veritatis*, 'quàm amorem *unitatis*. Scit *supremam legem* esse in domo 'Dei, *doctrinæ cœlestis sinceritatem*; quam si quis relinquat, 'Christum relinquit, qui est 'αυτοαλήθεια; Ecclesiam relinquit, 'στύλον καὶ ἑδραίωμα τῆς ἀληθείας: atque eo ipso ad corpus Christi desi-'nit pertinere. Cum hujusmodi desertoribus nec *vult*, nec *po-'test* verè Catholicus *communicare*. Τίς γὰρ συμφώνησις Χριστοῦ πρὸς Βε-'λίαλ; fugiet igitur horum *communionem* Ecclesia, & dicet cum 'Gregorio Nazianzeno, κρείσσων ἐμπαθοῦς ὁμονοίας ἡ ὑπὲρ εὐσεβείας διάστασις. 'Nec dubitabit cum eodem beato Patre, si opus fuerit, pro-'nuntiare, esse quendam ἱερὸν πόλεμον. Quod autem in Ecclesia 'futura esset aliquando necessaria hujusmodi separatio, cùm a-'liis sacræ paginæ locis clarè docemur; tum illa apertè decla-'rat Spiritus sancti admonitio, non temerè profectò Ecclesiæ 'facta, 'ἐξέλθετε, inquientis, ἐκ Βαβυλῶνος ὁ λαός μου ἵνα μὴ συγκοινωνή-'σητε τῆς ἁμαρτίαις αὐτῆς. Quænam sit illa *Babylon*, unde exire, po-'pulus Dei jubetur, non quærit hoc loco Rex, neque super eo 'quidquam pronunciat. Hoc quidem res ipsa manifestissimè 'ostendit, sive *privata* quædam Ecclesia eò loci intelligitur 'appellatione *Babylonis*, sive universæ pars major: eam priùs 'fuisse legitimam Ecclesiam, cum qua pii piè communicarent; 'postea verò quàm longiùs processit ejus depravatio, jubentur 'pii exire, & *communionem* abrumpere: ut facile sit vobis in-'telligere, *non omnem communionem cum iis qui de nomine 'Christi appellantur, fidelibus esse expetendam; sed illam demum 'quæ sit salvâ doctrinæ cœlitus revelatæ integritate.* Out of which words (and they seem to be the words not of *Casaubon*, or K. *James*, but the *Church of England*) if I am able to deduce any consequence, I am sure this is one, *that it is not at any time lawful to hold with any Church a communion with her ènown defaults and impieties: and that how desireable soever Unity be, yet the regard thereto ought never to transport us so far,*

1 *Tim.* 3. 15.

2 *Cor.* 6. 15.

De pace orat. 1.

In *Orat. habitâ in Concil.* Constantin.

vide *præf. ad* D. Tho. Edmundū.

as

as to mix the service of God with that of Belial; that some circumstances do legitimate an holy war, and that a bad agreement is not to be chosen before a contest and separation in the behalf of real Godliness. I am sure I am by the tenor of *that Letter* justified, if I dare not joyn with a *Church service*, wherein *Transubstantiation*, and the *sacrifice of the Masse*, and *prayers for the dead*, and *to the Saints* (not to mention the *mutilation* of the *Communion*, and *Image-worship*) must be owned, or *hypocritically* complyed with, to the *dishonour of God*, 1 *Cor.* 10.20, 21,22. the *detriment* and *offense of the weak Christians*, 1 Cor. 8.10,11,12. and the *strengthning* of the party communicated with in those *errors* and *Blasphemies*. How far further I am warranted by *that Letter*, and the *practice* of the *primitive fathers* to rescind a *Communion* (not otherwise *erroneous* or faulty) upon the account of *errors*, *Idolatry*, or *conceived Blasphemy* in the *practice* or *speculative tenets* of a *Church*, or *person*, what *private* men, what a *particular Bishop*, or *national Church* may do, I shall not entermeddle with; as having alledged enough in opposition to what our *Virtuoso* layes down. I should proceed now to enquire *whether that we may hold communion with the Bishops of Rome, supposing that they challenge a Sovereign dominion over our faith?* But since there was *no such thing* pressed upon the *English* Church to occasion the *first rupture*, the generality of *Christendome* being *then*, and at the *first calling* of the *Council* of *Trent* inclined to the contrary tenet, of the *Pope*'s being *inferiour* to a *Council General*, denying his *Sovereignty* and *Dominion over the faith of the Church*; and his *personal Infallibility* being an opinion scarcely to be *mentioned*, or *insisted* on, much lesse *authenticated* in those dayes: and since that *now*, neither the *one* or *other tenet* can *justly* be

Neque nos consensionem & pacem fugimus: sed pacis humanæ causâ, cum Deo belligerari nolumus. Dulci quidem, inquit Hilarius, est nomen pacis: sed aliud est, inquit, pax, aliud servitus. Nam ut, quod isti quærunt, Christus taceve jubeatur, ut prodatur veritas Evangelii, ut errores nefarii dissimulentur, ut Christianorum oculis imponatur, ut in Deum aperiè conspiretur non ea pax est, sed iniquissima pactio servitutis. Est quadam, inquit Nazianvenus, pax inutilis, est quoddam utile; dissidium. Nam paci cum exceptione studendum est, quantum fas est, quantumq; liceat. Alioqui Christus ipse non pacem in mundum attulit, sed gladium. Quare si nos Papa secum

in gratiam redire velit, ipse prius in gratiam redire debet cum Deo. Juellus *apolog. Eccles. Anglic. pag.* 194. 195. *edit. latin. Londin.* 1591.

charged

charged upon that *Church*, nor is a *condition* of their *Communion* at preſent: ſince the Controverſie would be *large*, and *intrigued with diſtinctions*, I leave the debating thereof as *inutile*, and content my ſelf with having ſufficiently refuted our *Virtuoſo* already, in what hath been alledged, though ſeemingly to *another purpoſe*. Undoubtedly there is no *conniving* or complying with ſuch a perſon, for one that is to *avoid the appearance of evill*. It is a *dethroning of Chriſt* whom God hath appointed to be the *head of the Church*, and *by him all the body furniſhed and knit together by joints and bands, increaſeth with the increaſing of God*. It is the introducing of another *Corner-ſtone*, and *another foundation*; the creating of another fabrick then what is *built upon Chriſt*, and the *Apoſtles, and Prophets*; at leaſt it is a compliance with all ſuch *unchriſtian Monſtroſities*, a *ſilence*, that is equivalent to an Aſſent in ſuch *high caſes*: I have learn'd it from Dr. *Raynolds*. 'Seeing that to exerciſe 'this rule and dominion, is a *prerogative Royal*, and proper to 'the *King of Kings*; to give it either in *whole*, or in *part*, can-'not be a leſſer offenſe than *High Treaſon*.

Ephes. 1. 22. *Coloſſ.* 2. 19.

Rayn'ds conf. with Hart. c. 1. *diviſ.* 2. *pag.* 6.

Fifthly, that the *Church of Rome*, according to its *preſent eſtabliſhment*, and under *that conſtitution* wherein the *firſt* Reformers found it, may be denominated a *Church*, *Ancient* and *Famous*; and that upon *theſe accounts* (for none other are mentioned) *poſſibly there doth belong a reſpect unto it*, or an obligation to *communicate therewith*.

The firſt part of the *Propoſition* is falſe, and notoriouſly contradicts the doctrine of the *Thirty-nine Articles*, and *Homilies* of the Church of *England*. For although it be granted that even *thoſe Articles*, the *Homilies*, and our *Writers* (and I my ſelf) do beſtow vulgarly the appellation of a *Church*, yet is that an *impropriety of ſpeech*, and not to be *juſtified otherwiſe* then by profeſſing, that when the name of *Church* is attributed

ed to *Rome*, and *England*, the predication is equivocal; since that the definition of a *true Christian Church*, which makes up the *Nineteenth Article*, cannot be accommodated to the *Romanists*: viz *The visible Church of Christ is a Congregation of faithful men, in the which the pure word of God is preached, and the Sacraments be duely ministred, according to Christ's ordinance, in all those things that of necessity are requisite to the same.* This *Definition* is asserted and enlarged upon in the *second Homily* for *Whitsunday*, in these words.

'The true Church is an universal congregation or fellowship 'of God's faithful and elect people, built upon the foundation 'of the Apostles and Prophets, Jesus Christ being the head- *Ephes.* 2. 'corner stone. And it hath *alwaies* three notes or *marks*, by 'which it is known. *Pure* and *sound doctrine*: The *Sacraments* 'ministred according to Christ's holy institution: and the *right* 'use of Ecclesiastical Discipline. This description of the Church 'is agreeable both to the Scriptures of God, and also to the 'doctrine of the Ancient Fathers, *so that none may justly find* 'fault with it. Now if you will compare this with the *Church* 'of Rome, not as it was *in the beginning*, but *as it is presently*, 'and hath been for the space of *Nine hundred years and odde*, 'you shall well perceive the state thereof to be *so far wide from* 'the nature of the true Church, that Nothing can be more. For 'neither are they built upon the foundation of the Apostles, 'retaining the sound and pure Doctrine of Jesus Christ; nei- 'ther yet do they order the Sacraments, or else the Ecclesia- 'stical Keyes, in such sort as he did first institute and ordain 'them; but have so intermingled their own Traditions and 'inventions by chopping and changing, by adding and pluck- 'ing away, that now they may seem converted in a new guise. 'Christ commanded to his Church a *Sacrament of his Body* 'and Blood: they have changed it into a *Sacrifice for the quick*

'*and the dead*. Christ did minister to his Apostles, and the
'Apostles to other men indifferently under both kinds: they
'have robbed the *Lay-people* of the *Cup*, saying that for *them*
'one kind is sufficient. Christ ordained no other Element to
'be used in *Baptisme*, but onely *water*, whereunto when the
'word is joyned, it is made (as S. *Augustine* saith) a full and
'perfect Sacrament: They being wiser in their own conceit
'than Christ, think it not well, nor orderly done, unless they
'use *Conjuration*, unless they hallow the water, unless there
'be *Oyl*, *Salt*, *Spittle*, *Tapers*, and such other dumb Ceremonies,
'serving to no use, contrary to the plain rule of St. *Paul*, who
1 Cor. 14. 'willeth all things to be done in the Church to *Edification*.
'Christ ordained the Authority of the Keyes to excommuni-
'cate notorious Sinners, and to absolve them which are truly
'penitent; They abuse this power at pleasure, as well in curs-
'ing the Godly with Bell, Book, and Candle, as also absolving
'the Reprobate, which are known to be unworthy of any
'Christian Society: whereof they that lust to see Examples,
'le them search their Lifes. To be short, look what our
'Saviour Christ pronounced of the *Scribes* and *Pharisees* in
'the Gospel, the same may be *boldly* and with a *safe conscience*
'pronounced of the *Bishops* of *Rome*, namely *they have forsaken*
'*and daily do forsake the Commandements of God, to erect and*
'*set up their own Constitutions*. Which thing being true, as all
'they which have any light of God's word, must needs con-
'fess, we may well conclude according to the Rule of St. *Au-*
'*gustine*, That the BISHOPS OF ROME, AND THEIR
'ADHERENTS, ARE NOT THE TRUE CHURCH
'OF CHRIST; much lesse to be taken as *chief Heads and*
'*Rulers of the same*. Whosoever, saith he, do dissent from the
'Scriptures concerning the Head, although they be found in
'all places where the Church hath appointed, yet are they not

in

'in the Church. A plain place concluding directly against the Church of Rome.

These *Homilies* are of such Authority with us, that the *Clergy* must subscribe unto *them*. That they are a part of the *Liturgy*, the *Rubrique* in the *Common Prayer*, and the Preface to *them* shews: and the *Preface* saith, they were set forth *for the expelling of erroneous and poysonous Doctrines*. More fully tis said in the Orders of K. *James*, Ann. Dom. 1622. *the Homilies are set forth by Authority in the Church of England, not onely for the help of non-preaching, but withall as it were a pattern for preaching Ministers*. Neither is Bishop *Jewel*, in his *Apology* for the *English* Church, any more favourable to the *Pope* and his Adherents. 'Nam nos quidem discessimus ab il- 'lâ Ecclesiâ, in qua nec verbum Dei purè audiri potuit, nec 'Sacramenta administrari, nec Dei nomen, ut oportuit, invo- 'cari; quam ipsi fatentur multis in rebus esse vitiosam: *in qua* 'nihil erat quod quenquam posset prudentem hominem, & de sua 'salute cogitantem retinere. Postremò ab Ecclesia eâ discessi- 'mus quæ nunc est, non quæ olim fuit: atque ita discessimus, 'ut Daniel è cavea Leonum, ut tres illi pueri ex incendio: nec 'tam discessimus, quàm ab istis diris & devotionibus ejecti 'sumus. And in the conclusion that pious *Bishop* thus delivers 'himself again. Diximus nos ab illâ Ecclesiâ, quam isti spe- 'luncam latronum fecerant, *& in qua nihil integrum, aut Ec- 'clesia simile reliquerant*, quámque ipsi fatebantur multis in re- 'bus erravisse, ut *Lothum* olim *è Sodoma*, aut *Abrahamum è 'Chaldæâ*, non contentionis studio, *sed Dei ipsius admonitu* 'discessisse, & ex sacris libris, quos scimus non posse fallere, 'certam quandam Religionis formam quæsivisse, & ad vete-

See *H. L'Estrange* about the *Liturgy*.

Jewel. Apolog. Latin. pag. 139. 140. *edit. Londini.* 1591

ibid. pag. 191

Marke this, that the great *Apostle* (who lived and acted in the *transaction*) not onely professeth that *there was* no resemblance *of a Church in Rome*, but also

that the *Separation* was made not out of a violent *heat* and *transport*, as our *Historian* sayes, but in obedience to the *precept of God*.

'rum Patrum, atque Apostolorum primitivam Ecclesiam; 'hoc est, ad primordia atque initia, tanquam ad fontes rediisse.

I might prosecute this point with an *infinity of Citations* out of such *Divines* as were eminent Writers and Actors in the *beginning* and throughout the Reign of Qu. *Elizabeth*, when the Church of *England* (even in the judgment of Dr. *Heylyn*) received her *establishment*, and when her *Sentiments* were *best* known: but I shall content my self with Dr. *Whitaker* alone. 'Romanam Ecclesiam Catholicam quæ nunc est, 'quæque recentioribus hisce temporibus floruit, *eam nos non* 'solam Ecclesiam Catholicam, *sed ne omnino quidem* Catholi- 'cam *esse dicimus; nec tantùm non Catholicam, id est Univers* 'salem, sed nè veram quidem Ecclesiam Christi particularem 'esse contendimus. *Quare deserendam esse dicimus ab omni-* 'nibus, qui servari volunt *tanquam Antichristi & Satana Sy-* 'nagogam. —*Nullam in ea* salutem sperandam esse, *imò dam-* 'nandam illam *dicimus tanquam barathrum hæreseos & erroris* '—*Si quando ex animo de Ecclesia illa loquamur*, eam semper 'Romanam, Papisticam, Antichristianam, Apostaticam Ec- 'clesiam *vocamus*. Other *Elogies* then these no *true son of the* Church *of England* did afford unto the *Romish* Church at *first:* and *they* who afterwards began to speak more mildly *of her* (in which number were Bishop *Hall*, and Dr. *Potter*) they allowed her the name of a *Church*, but with those *termini minuentes* (the *additiõ* whereof renders all *simple predicatis* to be *false*) those restrictions of a *Schismatical, Heretical, Idolatrous*, and *superstitious* Church. They compar'd her to a man *mortally wounded*: nothing can be argued from their writings

Whitaker controv. 2. qu. 6. c. 1

Dr. *Potter* pag. 81. saith, Although we confesse the Church of *Rome*, in some sense, to be a *true Church*, and her *errors* (to *some men*) not *damnable*; yet to us who are convinced in conscience that she erres in many things, a *necessity* lies upon us, even upon *pain of Damnation*, to forsake her in those Errors; —that is, whosoever is convinced in conscience that the Church of *Rome* erres, cannot with a good conscience but forsake her in the profession and practice of those Errors: and the reason is manifest, for otherwise he must *professe* what he believes not, and *practice* what he approves not. *Chillingworth* ch. 5 §. 104.

Writings to condemn the *Protestant separation* of *Schisme*: they make her so a *Church*, as to interdict all *communion*, and all *peace with Her*. And if it be thus difficult to procure from any man, that regulates his judgment according to the established doctrine of *our* Church, any manner of grant that the *Romanists* are a *Church*, I am sure it is *impossible* to extort from any *such person* a confession that the *Church* of *Rome*, in that condition wherein our *Reformers* found it, and wherein it still continues, is either *Antient* or *Famous*. The *Homily* aforerecited allowes it no greater *antiquity* than of about *one thousand years*: and tis an avowed Truth, that whatever is not *primitive* and *Apostolick*, is an *innovation*. The transactions betwixt the Emperour *Phocas* and the first of the *Universal Bishops* are too *recent*, and too *infamous* to give unto the *present Romanists* any repute. It hath alwaies been the profession of the *Church* of *England*, and of all *Protestants*, that they deserted the Church of *Rome*, because *she* was *apostatised from what was truely ancient*; and the Church of *England* is *really*, what the *Papists* pretend to be: this *Jewell* declares in his *Apology* more than once: *Nostra doctrina, quam rectiùs possumus Christi Catholicam doctrinam appellare, —nova nemini videri potest, nisi sicui aut Prophetarum fides, aut Evangelium, aut Christus ipse videatur novus.* The passage I mention'd formerly, shews that we *reformed our selves from their errours and impieties*, to conforme with the *genuine Antiquity*. The *Homily* against *peril of Idolatry*, allowes scarce of *any Antiquity* but within the *first three hundred years*. Others extend a *fair respect* as far as the dayes of the Emperour *Marcianus*, in whose time the Council of *Chalcedon* was held. *Rex & Ecclesia Anglicana, quatuor prima Concilia Oecumenica quum admittant, eo ipso satis declarant, veræ ac legitimæ Ecclesiæ tempus non includere se uno aut altero demum seculo, verùm multò lan-*

Jwell. apol. pag. 117.

Hom. against Idol. part. 3.

Casaubon: ep. ad Perron.

longiùs producere, & Marciani Imperatoris, ſub quo Chalcedonenſe Concilium eſt celebratum, tempus complecti. If our *Hiſtorian* can ſhew, that the *preſent Church* of *Rome*, and the *Tridentine* model is ſo ancient as to come within *this period*, I ſhall admire *him*, and the *Congregatio de propaganda fide* multiply their acknowledgments unto him beyond what his preſent performances deſerve: yet really He merits very much from the *Romaniſts*, in charging all the *Schiſme* upon the *Proteſtants* who made a *cauſleſſe ſeparation*: and whilſt he condemnes the *Pope* onely for uſurping an *infallibility*, and *ſovereign dominion over our Faith*, without ſo much as imputing unto him any abuſe of that pretended *power* and *infallibility*, without fixing on him any *error*, *ſuperſtition*, *Idolatry*, or other *temporal retrenchments upon our Monarchy*, which alone would have juſtified a *ſeparation from the Papal Church*. But to reſume my former Diſcourſe, I ſhall adde this paſſage out of K. *James*, thereby to manifeſt how much more knowing our *Virtuoſo* muſt be, than all the Prelates of the Church of *England* were then, if he can aſſert this *Fame* and *Antiquity* of the *Romiſh* Church. *Fatetur Rex, Eccleſiam ſuam à capitibus non paucis ejus fidei & diſciplinæ, quam hodie Romanus Pontifex probat, & omnibus tuetur viribus, diſceſſionem feciſſe; verùm eam Rex & Eccleſia Anglicana non defectionem à fide veteris Catholicæ interpretantur, ſed potiùs ad fidem Catholicam priſtinam, quæ in Romana novis inventis fuerat multipliciter mirè deformata, reverſionem, & ad Chriſtum, unicum Eccleſiæ ſuæ magiſtrum, converſionem. Quare ſiquis doctrinâ hujus obſervationis fretus, inferre ex illa velit Anglicanam Eccleſiam, quia Romana placita nonnulla rejicit, à veteri Catholicâ diſceſſiſſe; non hoc illi prius Rex largietur, quàm ſolidis rationibus probaverit, omnia quæ à Romanis docentur (illa præcipuè quæ volunt ipſi ut neceſſaria ad ſalutem credi ab omnibus) antiqua Catholica à principio*

probata

probata fuisse & sancita: hoc verò neminem posse facere, aut unquam facturum, neminem certè hactenus fecisse, tam liquidò Regi constat, & Ecclesiæ Anglicanæ Antistitibus, quàm Solem meridie lucere. But, to gratifie our *Historian*, to yeild up the utmost of *Antiquity* to the Church of *Rome*, to ascribe all that *renown* which so charmes our *Virtuoso*, and which is not to be found in the Narrative of *that* Papacy, which contains nothing almost but what is *ignominious, base*, and *detestable*; to do all this, *signifies nothing* to *Communion*, unless I also grant that the *Romanists* are a *true Church*, and that there is not any thing *in the constitution of that Church* which may give a *pious Christian* just occasion to avoid or rescind *Ecclesiastical Communion* therewith. Imagine them as *ancient* as the *Manichees*, *Gnosticks*, and *Simon Magus*, or even the *old Serpent*: as flourishing and renowned as ever were the *Arrians*, or *Saracens*: all this concernes not the *little flock*, them whose *portion and kingdom is not of this world*, whose *calling is of another nature*. There was a time when *Christianity* it self must have been *slighted justly*, and the *Scribes* and *Pharisees* were in the right, if to make one *Orthodox* he must be *fortunate*, and that Antiquity and *outward splendor* must be the *Characteristical* discoveries of *Truth*: tis *better* to be Master of the treasures in the Castle of S. *Angelo*, than to be endowed with the *Holy Ghost*, if *Peter* must also say, *Gold and Silver have I none*. The Laws of the *Jews* were thought *novell* by *Haman*: what S. *Paul* preached at *Athens* was not endeared with the most material circumstances of *Antiquity*, and *Fame*. *Et Celsus cùm ex professo scriberet adversùs Christum, ut ejus Evangelium novitatis nomine per contemptum eluderet, An, inquit, post tot secula nunc tandem subiit*

When the Devil (who wanted not the pretence of *Antiquity*) tempted our *Saviour*, by *proposing* (and pressing) unto him the Kingdoms of this World, and all their Glory, he would not *worship* or *communicate* with him, but dismist him with an *Apage Satana*: and must we kisse the Pope's pantafles, and give him the right hand of fellowship, or bid *God speed him*, upon no *greater motives*, if *so great*.

Juell. *Apolog.* pag. 115.

subiit Deum tam sera recordatio? Eusebius etiam author est, Christianam religionem ab initio contumeliæ causâ dictam fuisse νεὰν καὶ ξένην, *hoc est, peregrinam & novam.* But I shall silence my self, and pursue this controversie no longer, it having a thousand times been handled *successfully* in opposition to the *Papists* by *Protestant* writers of *our Nation*, and others beyond the Seas, who have treated *de signis Ecclesiæ*. It is evident that the *Romanists* are not *ancient*, nor *famous*, nor a *true Church*, according to the *doctrine of the Church of* England: Or if in any *limited sense* it may be called a *Chur h*, *Ancient* and *Famous*, none of these attributes can give it such a repute that any *obedient* and *true Son of our Church* can say, that such respect is due thereunto, as infers *any Ecclesiastical exteriour* Communion: much lesse can I, or any else assent to the *subsequent* Proposition,

6. That *such a respect*, or exteriour Communion, may be entertain'd with *Rome*, and yet we incur no danger of Superstition.

To censure this Proposition, it is necessary that we consider it in a twofold sense: either as it relates to that original mistake of our *Historian* about the *Infallibility and Sovereign Dominion over our faith assumed by the Pope*: or as it relates unto the real condition and constitution of the Romish Church in its *Offices*, and *religious Doctrines*.

Upon the first consideration ariseth this Question; *Whether a Protestant of the Church of England can entertain communion with the* Church *of Rome*, (supposing no *material Errours* in the worship wherein the *Communion* is maintained,) *the Bishop thereof assuming, and the Church allowing of an infallibility in him, and a sovereign dominion over our Faith*, and not onely over theirs; *and this without danger of Superstition?*

Upon the second Consideration ariseth this Question; *Wheher*

ther it be possible for any Protestant of the Church of England to hold Communion with the present Church of Rome, in its Ecclesiastical Offices and Doctrines, without danger of Superstition?

The first Question is easily decided against our *Virtuoso*, from that those Churches who have held *communion* with the *Pope* when those pretensions were on foot, have been involved in *superstitious* and *idolatrous* practices: which is notorious out of all *Church history*, and the exorbitancies of the *Pope* in that kind (when the *Canonists* and other abettours ascribed unto him a *Sovereignty over the Christian faith*) have introduced all the *Superstitions* of the *Gregorian Missal*, and *Blasphemies*, and *Idolatries*: nor doth it appear that any thing ever contributed so much to the advancement of all those *superstitious*, and *Idolatrous practices* and *Tenets*, as some *unwary expressions* and *respects of Communion*, which have been indulged to the *Pope* by the *Fathers*, and others of *succeeding Ages*: which is notorious to any man that considers the pretences upon which the *Dominion of the Pope*, and his *Supremacy* is founded, by the *Roman* Courtiers. For though neither did the *French* Church, nor other *Bishops* ever intend to submit unto several *superstitious* and destructive *tenets* that the *Papacy* and *Canonists* urge, yet into what dangers some are *fallen* and *ensnared*, and others are threatned to be *involved*, is manifest; and all this from too great tenderness in point of *Ecclesiastical Communion*. It is manifest from the *mutability* and *frailty* of humane nature, and the usual effect thereof upon *temptations*, that where such a *power* or *Sovereignty* is *lodged*, it may be applied to the introducing of *Superstitious* and *Idolatrous* practices. Thus *Jeroboam* the son of *Nebat* made *Israel* to sin: they perhaps *innocently* complied with that *Sovereignty*, when *Orthodox*; and he misimploying it, diverted

them from the true worſhip of *God*. So *Nebuchadnezzar* one day erects an *Idol*, and appoints all upon pain of death to worſhip it; by and by commands all to worſhip the God of the *three children*. Thus *Darius* makes a *Decree*, that none ſhall put up any *prayer* or *petition* to *God*, but onely to the *King* for thirty dayes; the *tranſgreſſor* being to be caſt into the *Lyon's denne*. How many, think we, by holding *Communion* with a Prince owning ſuch a power, were by thoſe *Caprichio's* ingaged not into the *peril* of, but actual *Superſtition* and *Idolatry*. Nor are the *Papal* pretenſes leſſe; the *Canoniſts* and *Decretals* aſcribing unto him a power even to *alter the Chriſtian faith*, and not onely to *enlarge it*; that *He* and *Chriſt* have but one *Tribunal*, that *He* is *God*; that if He *vary* from the *Scripture* and *Chriſtianity*, tis to be preſumed that *God Almighty hath changed his mind*: with ſuch expreſſions heretofore the *Papal* Letters and *Canoniſts* were ſtuffed: and what danger there is from our *Hiſtorian's* communion of *Superſtition* and *Idolatry*, appears from the *Determinations* that have been made about *Tranſubſtantiation*, and the conſequent *worſhip* and ſuperſtitions about that *Breaden God*. In fine (for I will not inſiſt upon ſo notorious a point) ſince the *Councill* of *Conſtance* could determine, and involve others in a *ſuperſtitious* and *impious compliance*, that *non obſtante*, notwithſtanding any thing in the *Scripture* to the contrary, the *Communion in one kind* ſhould be celebrated: Tis ſtrange for any man to ſay, that there is *no danger in communicating with one pretending to ſuch a power*, (though not yet abuſing it) there being ſo evident *inſtances of fact* to the contrary. If there were no other argument for the continuance and advancing of the ſtudy of *Philology*, and all *ancient Learning* and *Church-Hiſtory*, the *horror of this Aſſertion* of our *Virtuoſo* is ſuch, that no *Proteſtant* of the Church of *England* can otherwiſe but aſſent thereunto

now,

now. Any man that understands the *controversies* betwixt the *Papists* and *Protestants*, and contests about *Image worship*, and several other *Papal Superstitions* and *Idolatries*, which have hapned in *Greece*, *Germany*, *France*, *Spain*, and *England*, of *old* and *later* dayes, betwixt those of the *Roman-Catholick* Communion, will never assent to our *Author*'s opinion, or free him from the imputation of *grosse* and *intolerable ignorance*.

The second Question, *Whether it be possible for any Protestant of the Church of* England *to communicate with the present Church of Rome in her tenets and Ecclesiastical offices, without danger of Superstition?* is easily determin'd, by considering the nature of *Ecclesiastical communion*, which I explained in the beginning, and the *nature* and *grounds* of our *separation* from *Rome*, and *Reforming* our selves. No man can hold such an *assertion*, but he must desert the *Thirty nine Articles*, wherein the *invocation of Saints*, and *Image worship*, *prayers in an unknown Tongue*, the *five* additional *Sacraments*, *Communion under one kind*, *Transubstantiation*, *worshipping of the Hoste*, are *all condemned*. Nay the last additional *Rubrique* declares it to be expres *Idolatry* to *worship the Bread*. Now the *actual* acknowledging of all these *superstitions* and *errours*, the *actual* complying with such as relate to *practice*, is so required of all such as hold *communion* with the Church of *Rome*, that none can remain *therein* without being *sensible* thereof: so that either our *Virtuoso* understood not what it was to *communicate* with the *Romanists*, or was ignorant what *Superstition* and *Idolatry* are, when he writ this passage.

But so much hath been said by me in the foregoing passages, in vindication of our *Church* for departing from the *Romish Communion*, and our *Laws*, together with other *Ecclesiastical constitutions* are so *positive* and *severe* against *all such Communion*, that I need not insist hereon further: but leave it to the

Consideration of my *Superiours*, and of those that are *skilled in the Laws of the Land*, How consonant *this passage* of our *Historian* is thereunto, how pernicious towards the *subversion of the established Religion*, and how far *punishable*; it being a *notorious* endeavour to *withdraw the King's Majesties subjects from the* Religion established *to the Romish Religion*.

Histor. R. S. pag. 349.

'He [*the Natural and Experimental Philosopher*] will be led 'to admire the wonderful contrivance of the *Creation*, and 'so to apply and direct his *praises* aright: which *no doubt*, 'when they are offer'd up to *Heaven* from the mouth of 'one that hath well studied what he commends, will be 'more *suitable* to the *Divine Nature*, than the *blind Applauses of the Ignorant*. This was the first service that '*Adam* perform'd to his *Creator*, when he obeyed him in '*mustering*, and naming, and looking into the *nature* of all 'Creatures. This had been the onely Religion, if men had 'continued *innocent* in *Paradise*, and had not wanted a *Redemption*.

THe former part of this passage is contrary to the *Analogy of Faith* and *Scripture*, in that it makes the acceptablenes of mens prayers to depend more or less on the study of Natural Philosophy. Whereas the *Apostle* suspends the *acceptablenes of all Prayers unto God*, in being made unto him *in the name, and for the mediation of Christ Jesus*, applied by *faith*: *Hebr.* 10 19, 20, 21, 22. *Having therefore, Brethren, boldnesse to enter into the holiest by the blood of Jesus, By a new and living way, which he hath consecrated for us, through the vaile, that is to say his flesh; and having an High priest over the house of God, let us draw neer with*

with a true heart, in full assurance of faith, having our hearts sprinkled from an evill conscience, and our bodies washed with pure water. Here is not any mention how that Experimental Philosophie doth render any *prayers* more suitable to God, than those of the *lesse curious*: this *knowledg* is no where in the *new* or *old Testament* so far recommended unto us, as that *without this qualification* the *Saints* should be said to offer up the blind applauses of ignorant persons. Particularly, I do not find *this circumstance* endeared unto us by that of the *Apostle*, 1 *Cor.* 13. 2. *Though* I *have the gift of Prophesy, and understand all Mysteries, and* all knowledg; *and though I have all faith, so that* I *could remove Mountains, and* have no charitie, *I am nothing.* Certainly no *prayers* were ever more *suitable to the mind of God*, than those which the *first Christians* poured out, when it was *true* to say, *Yee see your calling Brethren, how that not many wise men after the flesh, not many noble are called. But God hath chosen the foolish things of the world to confound the wise.* 1 *Cor.* 1, 26, 27. It was not intended of the *Virtuosi*: *Except ye become like one of these, ye shall not enter into the Kingdom of Heaven.*

It may not be perhaps amisse to insert here the Article of our Church concerning *works before Justification*, this *new way* of rendring our praises (I do not perceive that our *Experimentator* is ever likely to say any prayers) *more acceptable to God* being not mentioned in the *Doctrine* of the Church of *England.*

'Works done before the grace of Christ, and the inspiration *Artic.* 13.
'of his Spirit, are not *pleasant to God*, for as much as they spring
'not of faith in Jesus Christ: neither do they make men *meet to*
'*receive grace* (or as the *School-Authors* say) deserve a *grace of*
'*congruity*: yea rather for that they are not done *as God hath*
'*willed and commanded them to be done*, we *doubt not* but they
'have the nature of sin.

Thus

Thus, for ought I can find by our *Church*, and the *Scripture*, though our *Experimental Philoſopher* ſtudy the *Creation* never ſo *much*, and never ſo *well*, and ſo, that is from thoſe *contemplations*, form his *Hymnes* and *Panegyriques*, He will not come to be more *acceptable to God*, than another, who with *humility* and *reverence* ſtudies well the *Scripture*, and *ſeeks* to be *accepted* in and through the merits of Chriſt Jeſus, *who of God is made unto us* wiſdom, *and righteouſneſſe*, *and ſanctification*, *and redemption*. 1 *Cor.* 1.30. Who thinks that though the *Heavens* declare the *handiworks of God*, and that *rains* and *fruitful ſeaſons* may witneſſe for *him*: yet that the *Divine nature* will be ſtill *incomprehenſible*, all humane *language*, and *thoughts*, beneath his *Majeſty*; that the word of God is that whither *Chriſt* ſends us to *ſearch*; that *God* beſt ſpeaks concerning *himſelf*; that a *Pſalm* of *David*, the *Te Deum*, or *Magnificat*, in a *blind* and *ignorant*, but *devout Chriſtian*, will be better accepted than a *Carteſian Anthymne*.

In the latter part, tis ſomething more than is revealed in *Scripture*, to ſay, that the firſt ſervice *Adam* perform'd to his *Creator*, conſiſted in *naming* (for it is contrary to the text that *Adam* muttered them together, *The Lord God formed every beaſt of the field, and every fowl of the ayr, and brought them unto Adam, to ſee what he would call them*, *Gen.* 2.19.) and *looking into the nature of all creatures*. Tis very probable, that there paſſed ſome other acts of *worſhipping* and *glorifying* his *Creator* before, upon his *firſt original*; and when *he* received that *poſitive commandement* relating to the *forbidden fruit*: nay tis *unimaginable* that it ſhould be otherwiſe. The ſubſequent *clauſe*, if it relate onely to the *ſtudy of the nature of all creatures* (as it ſeems to do) is an aſſertion ſuch, as never fell from any *Divine*. No man ever taught, that *Adam*'s fall (which was a breach of his religious duty *towards God*) was a deficiency from the ſtudy of

Expe-

Experimental Philosophie: or that *he* was not ejected *paradise* for the breach of a *positive command*, but for not minding the *cultivation of the Garden*, and *natural curiosities*. I never heard that *this* was that *sin* for which *death passed upon all men*, nor *this* the *transgression* wherein *Eve* was the *first*. I would willingly have *constrained* my self so as to carry on the relation of *these words* beyond those *immediately preceding them*: but I find it *too far* a fetch. It is true, our *Author* doth acknowledg elsewhere, that there are *principles of natural Religion, which consists in the acknowledgment and worship of a Deity:* and also, that the *study of Nature will teach an Experimentator to worship that wisdom, by which all things are so easily sustained*. But *these* passages are too remote from *this place* to have any *influence* upon the text, and the words that follow *next* argue for *me* herein. viz. '*This was the first service that* Adam *per-* '*form'd to his* Creator, *when he obey'd him* in mustering, *and* '*naming*, and looking into the nature of all creatures. *This* '*had been the onely Religion, if men had continued* innocent *in* '*paradise, and had not wanted a Redemption. Of* this the *Scrip-* '*ture makes so much use, that if any devout man shall reject all* '*Natural Philosophie, he may blot* Genesis, *and* Job, *and the* 'Psalms, *and some other books out of the Canon of the Bible*. From whence it seems manifest, that our *Virtuoso* so represents the matter, as if *Natural* and *Experimental* Philosophie, not *Natural Theology*, had been the *Religion* of *Paradise*: nor doth he mention any thing of the obligation *Adam* had to fulfill the *Moral Law*, or obey the *positive occasional precepts*, or to *believe the incident Revelations* with which his *Creator* might acquaint *him*.

See the *Article* about *Original sin*.

pag. 346.

pag. 349.

Histor. R. S. *pag.* 355.

'*Religion* ought not to be the subject of *Disputations:* it 'should not stand in need of any devises of *reason.* It should '*in this* be like the *temporal Laws* of *all* Countreys, towards 'the obeying of *which* there is no need of *Syllogismes*, or '*Distinctions*; nothing else is necessary but a *bare promul-* 'gation, a *common apprehension*, and *sense* enough to under- 'stand the *Grammatical meaning* of *ordinary words*. Nor 'ought *Philosophers* to regret this *divorce*, seeing they have 'almost destroyed themselves, by keeping *Christianity* so 'long under their *guard*: by fetching *Religion* out of the '*Church*, and carrying it captive into the *Schools*, they have 'made it suffer *banishment* from its *proper place*, and they 'have withall very much corrupted the substance of their '*own knowledg*. They have done as the *Philistins* by sei- 'sing of the *Ark*, who by the *same action*, deprived the 'people of *God* of their Religion, and also brought a *plague* 'amongst *themselves.*

THis Paragraph is a *congeries of grosse untruths*, tending to the *dishonour* of *God*, and the destruction of the *Protestant* Religion, as introducing of a *Popish implicit faith*, or something which is *in effect* the same, but attended with more *ridiculous circumstances*. For our *Historian* would *oblige* us to receive our Religion upon trust, or bare promulgation, but neither tels us what promulgation is, nor what opinion we are to have of the promulgator. I have met with disputes amongst *Polemical* Divines about the *proposal of things to be believed*, when that is *sufficiently*

Pontificii *per fidem implicitam intelligunt eam fidem qua* Laici *ignota & nondum intellecta fidei dogmata credunt implicite in illo generali*, Quod vera sint omnia quæ Romana Ecclesia credit, & proveris amplectitur. *Quæ fides non est divina, sed humana, id est, non nititur Dei, sed* hominum *testimonio; non est* ἀπόδειξις *aut* ἔλεγχος, *sed levis & fallax conjectura, quæ non Dei verbo, sed hominum judicio per se parum firmo, atque adeò fragili admodum & ruinoso fundamento nititur.* Rob. Baronius *exercit.* 3. *de fide & scient.* Art. 5. 83.

ent'y done, and so as to *oblige* the party concern'd unto *assent* and *belief*: but Promulgation, bare *promulgation*, is a new term, and such as never was heard of in the *Divinity-Schools*. It is a *Law-terme*, and very *dubious*: sometimes *Acts* are *legally promulgated*, when passed in *Parlament*, and *recorded there*. Sometimes *they* are also *printed*, sent to the *Sheriffs*, and posted up in the *Market-places*. Sometimes they are *read* in the *Churches* by the *Ministers*. There are many *circumstances* required by *Canonists*, and *Casuists*, and *Lawyers* to determine of promulgation, which no man ever applied to *Scripture*, (which is the *formal object of our Faith*) and to the *particular doctrines* which compose our *Religion*. If *bare promulgation*, a *common apprehension*, *and sense enough to understand the Grammatical meaning of ordinary words*, were *sufficient* requisites to make a *Religion* accepted, what *Religion* almost could be *false*? Or how was not *Arianisme* of old, how is not the *Council* of *Trent* now true? If *Grammatical meaning* in our *History* be equipollent to *literal*, and opposed to *figurative*, how then is not *Transubstantiation* (not to mention other *tenets*) how is not it *credible*? If a *common apprehension*, and *sense enough to understand the Grammatical meaning of ordinary words* be the *standard* by which *faith* is to be *regulated*, or *measured*, is not the *Natural man* capable *hereof*, though *incapable of the things appertaining to God*? 1 *Cor.* 2. 14. 'In a Synod holden in a Council before *Constantine* & *Helena*, where it was disputed whether the *Jewish* law 'or the *Christian* should be preferred, *Craton* the Philosopher, 'who would not possess any worldly goods, & *Zenosimus*, who 'never received Present from any one in the time of his Con-'sulship, were appointed for *judges*. With which doth accord 'that saying of *Gerson*, the learned Chancellour of *Paris*, There 'was a time, when without any rashness or prejudice to faith, 'the controversies of faith were referred to the judgment of

Review of the Council of *Trent*, *l.* 1. *c.* 8. §. 5.

'*pagan Philosophers*, who presupposing the faith of Christ to be 'such as it was confessed to be, however they did not *believe* it, 'yet they *knew* what would follow *by evident and necessary con-'sequence from it*. Thus it was in the Council of *Nice*, as is left 'unto us upon record. So likewise *Eutropius*, a pagan Philoso-'pher, was chosen judge betwixt *Origen* and the *Marcionites*, who were condemned by him. Is it not recorded, that the *Devils believe and tremble*: *Jam.* 2. 19. they are qualified with all our *Virtuoso* requires to be *Religious*, yet sure *He will not say they are so.* Where is that *exceeding great*, and *hyperbolical grace of God*, by which *true converts* are induced unto, and fixed in the *Christian Religion?* what needed the *Apostle* to pray for the *Ephesians* thus, *That the God of our Lord Jesus Christ, the father of glory, might give unto them the spirit of wisdom and revelation, in the knowledg of him, the eyes of their understanding being enlightned, that they might know what is the hope of his calling, and what the riches of the glory of his inheritance in the Saints, and what is the exceeding greatness of his power to us ward, who believe according to the working of his mighty power.* Why did he pray to God for any more, then that he would make them good Grammar-scholars, and give them a common apprehension? In what *language* must this *promulgation* be made? In the *vulgar Latine?* If none but *ordinary words* must be the ingredients of our *Religion* and *Symbols*, what must become of the words *Essentia*, *Persona*, *Hypostasis*, the *first*, *second*, and *fifth* Articles of our *Church*, and the *Athanasian* Creed? what of *justification*, *mediator*, *imputed righteousness*, *Grace*, *new birth*, and *regeneration*, and many *such* words, that have a place in our *Confession?* Must we all turn *Nicodemus's?* who must be the *judge* of *words ordinary*; some words being ordinary with the *learned*, which are not so to the *ignorant* and *illiterate?* where is the *Authority of the Church in controversies*

Ephes. 1. 17, 18, 19.

of

of faith, (avowed by our *Church* Artic. 20.) if a common apprehension be that according to which *controversies of faith* must be decided? Should a man demand of our *Virtuoso*, according to what is *here* laid down, *what is the formal object of his faith*, or *why he believes the Protestant religion here in England* established? I doubt the *Answer* would not be *satisfactory*, nor agreeable to the *Church of this Nation*, which should be shaped *thereupon*. If *Religion must not be the subject of Disputations*, we must receive it *implicitely*, we must not *try any thing*, nor in order to our *holding it fast*, consider and dispute what is good, but what promulgated: such an *Assent* is the *reasonable sacrifice* which we must offer up, and this that *reason of our faith* which we must be ready to give *to all that ask us*. Oh *foolish*, and not *more generous Beræans*, that durst controvert this *Religion*, and *searched the Scriptures daily, to see whether those things were so*, which the first missionaries *promulgated*, and therefore *believed*, because they *found the truth of the doctrine confirmed by the holy writers*. Act. 17.12,13. Why did *Christ* dispute with the *Doctors* in the *temple*, both *hearing them, and asking questions*? why did he *argue* with the *Sadduces* about the *resurrection*? why did *Paul* dispute at *Athens* with the *Jews* and devout persons, and sometimes in the school of *Tyrannus*? what mean those *argumentations* in the word of *God*, by which the *principal points of our Religion* are evinced? Besides, if Faith be not a blind assent; if we must *hear* and *understand*, Math. 15. 10. if we must *search the Scriptures*, John 5.39. if an *understanding* (διάνοια) be requisite, *that we may know him that is true*, 1 *John* 5.20. If we must *take heed how we hear*, Luc. 8.18. If we must *prove all things*, 1 Thes. 5.21. and *try the spirits whether they be of God*, 1 *Joh.* 4.1. If the very *nature* of *faith* be such, that it cease to be what *it is* if it be not *discursive*, it not being an *adherence to principles self-evident*, but an *Assent* grounded upon *Divine Revelation*,

Robert. Baronius exercit. 3. de fide scientiâ, & opin. Artic. 16.

Revelation, so that it *necessarily* involves in it this *Syllogisme*;

Whatsoever God reweleth is true;
But God hath revealed this, or *that*;
Ergo.

If this be true, how can it be said, that *Religion ought not to be the subject of disputations*, but by one who thinks the *owning thereof* to be *needless*, and that *faith* is but *empty talk?* If it be certain, *Christiani non nascuntur, sed fiunt*, if there be any such thing as *Conscience*, (which is a *Syllogism*, and defined *Applicatio generalu notitiæ ad particulares actus*) if there be any such thing as those *practical argumentations*, by which Believers *apply unto themselves particularly the general promises of the Gospel*: it is manifest that there must be Disputes.

Whereas he sayes, that *Religion should not stand in need of disputes*; me thinks it is a reflection upon the *Divine Providence*, which so ordered the condition of mankind, that *disputes are unavoidable*, as *Heresies* are: who introduced *Faith* amongst the *intellectual Habits*, and made it an *Assent, firme, certain*, but destitute of *scientifical evidence*: who made us but to *know in part*, and to see even *that* but *as it were in a glasse*; the consequent of which mixture of *light* and *shade*, *knowledg* and *ignorance*, is *disputation* and *fallibility*. *Alphonse* King of *Portugal* professed, that if he had assisted *God Almighty* at the *Creation*, he could have *amended* the *fabrick of the world*: Our *Historian* in this passage insinuates almost as much; had *he* been amongst the first *Promulgaters of Christianity*. I cannot also conceive, but that *He* condemnes all *Sermons*, *Expositions*, *Homilies*, *Ceremonies*, and all those *rational contrivances* by which the *Church* hath endeavoured gently to gain upon the *Affections* and *Opinions* of men; in that he asserts, that Religion should not stand in need of any devises of men.

Religion should in *this* be like the *Temporal Laws* of *all Countries*

'*Countries*, towards the obeying of which there is no need of '*Syllogiſmes*, or *Diſtinctions*; nothing elſe is neceſſary but a 'bare promulgation, a common apprehenſion, and ſenſe e-'nough to underſtand the Grammatical meaning of ordinary words. That there *may be*, & *have been* in ſome Countries Temporal Laws; to the obeying which there is no need of *Syllogiſmes* or *Diſtinctions*, I am ready to grant: but to ſay it hath been ſo *in all Countries*, is ſuch an Aſſertion as becomes not an *Engliſh-man*, nor one that underſtands the *Civil Law*, or that even of the *Jews*. No *Lawes* in a Government not *Deſpotick* ever were ſo contrived to all *circumſtances*, that to the *obeying* of *them* there would not need any *Syllogiſmes* or *Diſtinctions*. In *our* Nation tis notorious; nor is it ſo facile a thing to determine what is included in the *extent* of a *Law*, what influence the *preamble* and *title* have upon the ſubſequent *Act*; a *Common Apprehenſion*, and *ſenſe enough to underſtand the Grammatical meaning of* ordinary words will not carry a man through without *Cowel*'s Dictionary, *Spelman*'s Gloſſary, and many other *Law books*, ſo as to underſtand the meaning of *our Lawes*: and as to their being *in force*, how many *Arguments* are there about *that*? when the *obligation* of the *Law* ceaſeth? whether *diſcontinuance*, or the *ceaſing* of thoſe *motives* which give being to a *Statute*, or the introducing of a *contrary Law* without *repealing* the former *expreſly*, do abrogate any *Statute*? An infinite of *Controverſies* daily ariſing, ſhew that *Syllogiſmes* and *Diſtinctions* are neceſſary to our Temporal Laws being *underſtood* and *executed*. But perhaps our *Virtuoſa* may propoſe a *new regulation of Law*, and *Goſpell* too: but till that be effected, I am ſure his *Aſſertion* is *falſe*. But if the caſe in *Temporal Laws* were ſuch as tis repreſented, (as it is not, but in *Stigonal Monarchies*) yet were there great reaſon for *men* to be more

ſolicitous

solicitous about their *Religion*, or *Spiritual Lawes*, than about the *Civil* and *Municipal*. That *Scripture* which subjects us to the *Civil Magistrate* for conscience sake. Rom. 13. 5. bids us first *to seek the Kingdom of God and his righteousnesse*: Math. 6. 33. and rather *to fear him that can kill the body and soul, than him that can onely kill the Body*. Matth. 10. 28. Luc. 12. 4, 5. If the person whose *Majesty* is offended be *greater*, if the *penalties* be more *horrid* upon the violation of the *true Religion*, than upon *transgression* of the *Civil* and *Municipal Laws*; men are to be excused for being more solicitous, inquisitive, and disputatively searching into the *will of God*, to see what *enterferes* with, and what is *conformable* to the will of the *Magistrate*: where their *Commands* are repugnant, *it is better to obey God than Man*, Act. 4. 19. As much as *God* is above any *ordinance of man*, and an Essential *underived Majesty* above secondary and *communicated power* (1 Pet. 2. 13.) as much as the *soul* and its *welfare* is above the *body*, so different ought to be our concernes about these *two obligations*. For *what is a man profited if he shall gain the whole world, and loose his own soul? or what shall a man give in exchange for his soul?* Matth. 16. 26. He that a *sinner* hath to do with, is a *jealous God*, and a *consuming fire*: *It is a fearful thing to fall into the hands of the living God*; Heb. 10. 31. He must be *worshipped in spirit and in truth*: John. 4. 23, 24. Therefore a *Christian* must (with *Syllogismes Distinctions*, *Humility*, and *Prayer*) soberly search into his heart, and *examine* that he *erre not* in the *Object of his Religion*, or the *manner of his worship and obedience*, or in the *frame of spirit* which is requisite to them that worship the *true God*. He must be satisfied about the *lawfulnes* of *each action*: a bare *Imperial* command, though promulgated, will not ingender in him a *pious plerophory*, who knows that *such Edicts* have no *direct* and *immediate* influence upon the *conscience*, that *they* are not in *themselves*

ſelves a ſufficient Rule of action (for then the Command of an *earthly Sovereign* were alwaies to be obeyed *actively*: and a *diſobedience* to the decrees of *Jeroboam*, *Manaſseh*, and *Nebuchadnezzar*, were *criminal*) though we do *ſubmit our ſelves to every ordinance of man for the* Lords ſake, whether it be to *King as ſupreme*, or *unto inferiour Governours*. 1 Peter 2. 13. *Whoſoever reſiſteth the power, reſiſteth the ordinance of God: and they that reſiſt, ſhall receive to themſelves damnation.* But this hinders not a Chriſtian from diſputing pioufly the *commands* of his *Superiour*, and paying him an *Obedience meerly paſſive*, where he cannot *act* without *ſinning* againſt God. No *Chriſtian* was ever obliged to think every *Decree* of his *Judg* to be *juſt*, or every *penalty* inflicted *righteouſly*: but ſince a *Chriſtian*'s concern is not much in this world, either as to *life* or *goods*, ſince his *ſtay on Earth* is but a deprival of greater and more *ſtable happineſs*, ſince whatever any *Humane Law* can bereave him of, a *thouſand caſualties* may take from him; ſince he is forbid to ſet his heart on *things below*, to turn the *other* cheek being buffeted on the one, and to give up his *coat* after his *cloak* is taken away from him; he is very indifferent in the tranſactions of this world, *neq. Caſsianus, neq. Nigrianus*, He is of a *paſſive* temper, his Eye is alwayes fixed on *his Lord*, that compliance which he *permits* and *enjoyns* he *readily* payes, and in *other* caſes *patiently* ſubmits: but ſtill *conſiders*, ſtill *acts*, or *ſuffers* out of a principle of *faith* and *holyneſſe*, *without which it is impoſſible to pleaſe God*, without which *every performance is ſinful*. Hebr. 11.6. Rom. 14.23. *True Religion* is not onely directed to *God* and the *Father*, but ſeeks an intereſt in *Chriſt Jeſus*, who pronounceth, *I am the way, the truth, and the life: no man commeth unto the father but by me.* John 14. 6. *Through him we have acceſſe by one ſpirit unto the Father.* Epheſ. 2. 18. A *general* knowledg of a *Deity* will not ſatisfie God, where a man

man is not sollicitous about further *discoveries*, or where *accessional improvements* may be attained: we ought not to acquiesce in the *first rudiments*, not alwayes to be *Babes*, and pursue *milk* in stead of *stronger meat*. Ταῦτα μελέτα, ἐν τούτοις ἴσθι. *Meditate upon these things, give thy self wholly to them, that thy* profiting *may appear to all*. 1 Tim. 4. 15. No more will a *general intention* to *serve God* content Him, if his *worship* be not celebrated in a *right manner*: Since the *Gospell*, tis impiety to serve him according to the *Law*, Galat. 4.9,10,11. or to worship the *true God* by way of *Images*. Rom. 1.21, 22,23. Amidst such *nice*, *difficult*, and *perillous* considerations who can wonder, if Men be more scrupulous about *Divine* than *Humane Laws*, and the *active complyance* therewith? who can blame the *sober disputers*, who *work out their salvation with fear and trembling*, who cannot *rest* in a bare Promulgation, who fear least sometimes the *Grammatical meaning of ordinary words* may not alwayes be the *mind of God*, who may use *Greek* words *Hellenistically*, or as *Hebraisms*; and use the language of *one* Countrey with relation to the *Idioms*, *customs*, *sentiments* of *another*? who can *conceive* that the course of our *Historian* will produce in a *Christian* that *Faith* which must be θάρσος, πληροφορία, πεποίθησις, ὑπόστασις τῶν ἐλπιζομένων; or that tis fitting for us to *neglect* and *slight* all those *means*, which our *Divines* have alwayes (agreeably to S. *Austin*) inculcated for the discovery of the *will* of God in *holy Scripture*, the *knowledge whereof joyned with Obedience* constitutes the Religion of a *Christian*.

Raynolds against *Hart*, ch. 2. divis. 2. pag. 45,46.

But further: it is observable that our *Virtuoso* passeth in this Paragraph *ab hypothesi ad thesin*, and having spoken *before* of *Christianity*, he here speaks indefinitely, as if *no Religion were to be the subject of Disputations*: which condemnes the Original of the *Gospel*, and the *propagation of it* where

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a *different Religion* is ſetled: it *juſtifies* the *Turks* & *Paynims* (as well as *forreign Papiſts*) in their ſentiments, though they be *without Chriſt*, *aliens from the Commonwealth of Iſrael*, *and ſtrangers from the Covenant of promiſe*, *having no hope*, *without God in the world*. Epheſ. 2. 12.

To conclude the *Cenſure* upon *this place*, I deſire our *Hiſtorian* not to introduce *Law-termes*, & yet to be ſcrupulous about the *Scholaſtick* and *Tranſcendental notions*, [pag. 354.] nor to think *Chriſtianity* injured by being carried into the *Schools* of our *Divines* any more then of old into the *Schools of the Prophets*: the *Church* and *Schools* are not *oppoſite*, though *diſtinct* amongſt us: a *Divine* may be, and is found in *holy* places, without doing *unſeemly*, much leſs *apoſtatiſing*: 'Tis his duty to *be able to convince gainſayers*, and the *Schools* do but qualifie *him* for that *work*: Shew us how the *Divines* of the Church of *England* have carryed *Religion captive*, *from the Church*, *into the Schools*: Is not the *Word of God* there the *Rule*, and *formal object of faith*? Are the *Scriptures* ſo immured up there, that *they are baniſhed from their proper place*? However this Objection might be made againſt the *Papiſts*, who deprive the *layity* of the *Scriptures*, & binde their Church to the *Latine verſion*, yet 'tis a *Calumny* to impute this to the *Church of England*; and yet that ſeems touched in this *inſinuation*, if not only aimed at: for all that diſcourſe of our *Vertuoſo*, is to ſhew that the conſtitution of the *R. S.* will not prejudice the *eſtabliſhed Religion* and Church of *England*. Shew me the defaults of our *Liturgy*, *Articles*, *Homilies*, *Canons*, whereby it ſhould appear that our *Divines* have *very much*

corrupted the substance of their own knowledge: as yet I as little believe it, as I do that the *Israelites* lost their *Religion* with the *Arke* unto the *Philistines*, and that *Samuel* and others, not *Idolaters*, had lost all *Piety* as long as that discontinued. I read how a *Woman* said, That the *Glory of Israel was departed*, 1 Sam. 4. 21. But I never heard that *all their Religion was lost at that time*, before now: nor do I understand what *connexion* there was betwixt the *Arke* and the *Religion* of the *Israelites*, so as that the absence of the *former*, should extinguish the *later*. They were *religious* before the *Arke* was made; and there is not any ground in the Text to *imagine* that *Samuel* lost all sense of *Religion* during that *Interval*, but rather to the contrary: The generality of the *Israelites* had been *wicked* and *Idolatrous*, serving *Baalim* and *Ashtaroth* after the decease of *Joshuah*, Judg. 2. 11. 1 Sam. 7. 3, 4. but that they did rather *amend*, than grow worse during their *overthrow*, and the *seven Months* absence of the *Arke*, appears by the *History*. Besides, the *Prophets* and other *Israelites* that were not *Idolaters* in *Samaria*, were deprived of the *Arke*; yet 'tis manifest they did not loose *their Religion*, 1 Kings 19. 18.

I shall conclude this *Animadversion* with one Note, that the *Arians* long ago, to overthrow the *Council* of *Nice*, and the *Catholick faith*, made use of this *pretext* which our *Virtuoso* pursues *here*, and elsewhere more than once in the *History*. They desired that the *uncouth words* of *Homousios*, *Hypostasis*, &c. might be forborn, as not to be found in *Scripture*, nor to be understood: *Evitant Homousion atque Homœusion, quia nusquam scriptum sit.* And because the answer of *S. Hilary* will justifie the

Hilarius *de Synodis adv.* Arianos *id. ibid.*

the Church of *England* in her *Articles*, in her *Liturgy*, and in her *Scholaſtick* controverſies, I ſhall ſet that down. 'Oro vos ne ubi *pax conſcientiæ* eſt, ibi *pugna* 'ſit *ſuſpicionum*. Inane eſt *calumniam verbi* pertimeſcere: 'ubi *res ipſa*, cujus verbum eſt, *non habeat difficultatem*. 'Diſplicet unquam in Synodo Nicena *Homuſion* eſſe 'ſuſceptum? Hoc ſi cui diſplicet neceſſe eſt placeat 'quod ab *Arianis* eſt negatum. ----- Si propter negan- 'tium impietatem *pia* tum fuit *intelligentia conſitentium*: 'quæro cur hodie convellatur, quod tum *piè ſuſceptum* 'eſt, quia *impiè negabatur*? Si piè ſuſceptum eſt, cur 'venit *conſtitutio pietatis* in crimen, quæ impietatem 'piè per ea ipſa quibus impiabatur extinxit? --- Under the Emperour *Conſtantius*, there was a *Decree* made, that the word *Homuſios*, and ſuch other terms as fill the *Athanaſian* Creed, ſhould be laid aſide and diſuſed, as which with their *novelty* and *difficulty*, did very much diſtract and puzzle the Church: this the *Arians* gained, and it proved an infinite advantage to the growth of that *Hereſie*; & the reſtoring of thoſe *tranſcendental notions*, & *Scholaſtick terms*, did reſettle that Peace in the *Church*, which could not be effected by the prohibiting of them, and acquieſcing in the *Grammatical meaning of plain words*. 'Nolo verba *quæ non* 'ſcripta ſunt dici. Hoc tandem rogo quis *Epiſcopis* jubeat? '& quis *Apoſtolicæ prædicationis* vetet formam? Dic prius 'ſi rectè dici putas: Nolo adverſum *nova* venena, *novas* 'medicamentorũ comparationes, Nolo adverſum *novos* 'hoſtes *nova* bella, Nolo adverſum *novas* inſidias con- 'ſilia *recentia*. Si enim *Ariani* hæretici ideò idcirco 'ὁμοιούσιον hodie evitant, quia priùs negaverunt: nonne 'tu hodie idcircò refugis, ut hi nunc quoque denegent?

Malo aliquid novum commemorâſſe, quàm impiè reſpuiſſe. id. ibid.

Hilarius *contra* Conſtantium *jam vitâ defunctum.*

'*Novitates vocum*, sed *prophanas* devitari jubet *Apostolus*.' 'Tu cur *Pias* excludis? It is but too apparent, that those *in our daies*, who joyn with the *Arians* in decrying *new words*, and such as are not in *Scripture*, who think that *Christianity* ought not to be confined to any Methodical *Creeds* or *Articles*, but be left in that *latitude* of *phrase* wherein the Scriptures have delivered it; 'tis manifest that they look with *indifferency* on the things signified by those *words* and *forms*; 'tis manifest that they make way for growing *Atheisme* and *Socinianisme*; 'tis manifest that they overthrow the *Constitutions* of the Church of *England*, whose *Articles* make use of those *significant* terms, transmitted from the *Fathers* to our *Schools*; and subvert the Basis of our *Religion*, as it is represented in our *Laws*, to consist of an owning of three Creeds and four Councils, besides the *Holy Scripture*. Thus *primo* Elizabethæ cap. 1. The four *General Councils* are mentioned after the *Scripture Canonical*, and that *is to be adjudged Heresie, which hath been* adjudged, ordered, and determined, to be Heresie by the Authority of the Canonical Scripture, or by the first four General Councils. The same is averr'd by King *James* in his Letter.— *Rex & Ecclesia Anglicana, quatuor prima Concilia Oecumenica quum admittant.* ----- And that *King* challengeth the Title of *Catholick* as due to him, *Qui tria Ecclesiæ Symbola, Concilia quatuor Oecumenica prima agnosceret.* This is evident to all that know any thing of *our Church*: and 'tis as manifest, and whosoever writes *otherwise*, repugnes to our *Laws*, and whatever he *subscribes* unto, or *professeth*, is no *true Son of the Church established in England*.

Casaubon. *respons. ad Card.* Perron.

Histor.

Histor. R. S. pag. 362.

'The grounds whereon the Church of *England* proceeds, are different from those of the *Separists*, and 'also of the Church of *Rome*: and they are no other 'but the *Rights of the Civil power*; the *imitation of the* 'first uncorrupt Churches, and the Scriptures expounded 'by Reason.

This last clause is so far from being *true*, that 'tis directly contrary to the *constitutions* of our *Church*, and better becomes a *Socinian* from *Poland* or *Amsterdam*, then a *Divine* of our *Church*: not that I say, that our *Church* did ever expound the Scripture against Reason, but that our Church did never relie upon Reason, as it is opposed to Authority of the Ancient Fathers in the determining of the will of God revealed in Scripture. If the *Historian* meant nothing else but that the *actions of men are alwayes rational*, and that the *assent we yield to any thing, is never so blind and implicite as to be destitute of all motives and inducements thereunto*: so that we resign our selves up to *Authority* upon the score of Reason: If he meant no more then *this*, why doth he speak in the *language* rather of a *Socinian* than a *Protestant*? This expression is *dangerous* as it is worded, because the *Socinians* may derive advantage *from it*, and the *Orthodox* may *think* and *find* themselves injured (especially in these times, when the *Socinians* multiply upon us) by it amongst the unwary: as if there were no use of the *Fathers*, but that *we* were (without researching of *Antiquity*) to consult the grounds of *Reason*, such as are commonly found *in men*, and bred in them either *Naturally*,

Naturally, or from the contemplation of the ordinary courſe of things *Phyſical* and *Moral* in this World. Whence what confuſion will ariſe, when all *holy Sobriety* is caſt of, any man knows who hath but inquired into the controverſies of theſe laſt *Centuries*, when the Scripture hath not been made by men the *Rule of Faith*, or *formal object thereof*, but only accommodated to the *phanſies* and *imaginations* of prejudicate & *prepoſſeſſed* men. Upon this account the Church of *England* hath by her *Canon*, in which ſhe follows the Council in *Trullo*, tied her *Doctors* as much as the Council of *Trent* does, to *expound Scriptures* according to the ſenſe of the *Ancient Fathers*: This Biſhop *Taylor* avows in the Introduction to his *ſecond Diſſuaſive*: This Doctor *Heylyn* in his *Cyprianus Anglicus* (pag. 52.) doth aver: and I ſhall here ſet down the *Canon* of our *Church*.

Concilium *Trullanum* (ſive *Synodus* quiniſexta, Canon. 19. edit. per *Franciſc. Joverium* Pariſiis, *A. D.* 1555.

Quod oportet eos, qui præſunt Eccleſiis, in omnibus quidem diebus, ſed præcipuè Dominicis, omnem Clerum & populum docere pietatis ac rectæ religionis eloquia, ex divinâ Scripturâ colligentes intelligentias, & judicia veritatis, & non tranſgredientes jam poſitos terminos, vel divinorum patrum traditionem. Sed & ſi ad Scripturam pertinens controverſia aliqua excitata fuerit, ne eam aliter interpretentur, quàm quomodò Eccleſiæ luminaria & doctores ex ſuis ſcriptis expoſuerunt:

runt: & majorem ex iis laudem assequantur, quàm si quæ à se dicuntur componant.

Liber *Canonum* quorundam *Londini* 1571. *Concionatores*.

Inprimis verò videbunt, nequid unquam doceant pro concione, quod à populo religiosè teneri, & credi velint, nisi quod consentaneum sit doctrinæ veteris aut novi Testamenti, quodque ex illâ ipsâ doctrinâ Catholici Patres, & veteres Episcopi collegerint.

Thus K. *Charles* I. in his third Paper to Mr. *Henderson*. 'If the practice of the Primitive Church, and the universal 'consent of the Fathers, be not a convincing Argument, 'when the Interpretation of *Scripture* is doubtful, I 'know *nothing*: for if this be not, then of necessity 'the *interpretation of private spirits* must be admitted, 'the which contradicts *S. Peter*, (2 Pet. 1. 20.) Is the 'Mother of all Sects, and will (if not prevented) bring 'these Kingdoms into confusions.

In the fifth paper his Majesty says also, that the *Unanimous consent of the Fathers, and the universal practise of the primitive Church, is the best and most authentical interpreter of Gods word.*

Histor. R. S. pag. 414, 415.

'The wit that may be borrowed from the Bible is 'magnificent, and as all other Treasures of *Knowledge* 'it contains, *inexhaustible*. This may be used and al-'lowed without any danger of Profeneness. The ancient 'Heathens did the same; They made their *Divine Ce-'remonies*, the chief subject of their *phansies*: By that 'means their *Religions* had a more *awfull* impression, 'became more popular, and lasted *longer* in force than 'else

'else they would have done. And why may not *Christianity* admit the same thing, if it be practised with 'sobriety and reverence? What *irreligion* can there be 'in applying some *Scripture-expressions* to *Naturall* 'things? Why are not the *one* rather *exalted* and *puri-*'*fied*, then the other defiled by such applications? The 'very *Enthusiasts* themselves, who are wont to start at 'such wit as *Atheistical*, are more guilty of its *excesses* 'then any other sort of Men: for whatever *they* alledge 'out of the *Historical*, *Prophetical*, or *Evangelical* wri-'tings, and apply it to *themselves*, their *Enemies*, or 'their *Country*, though they call it the *mind of God*, yet 'it is nothing else but *Scripture-comparison* and *similitude*.

It is to be observed that *this passage* is inserted into a *discourse* concerning *Wit*, as it discovers it selfe in the *ordinary conversation* and *writings* of the *Railleurs*, and is
Pag. 413. founded on *certaine images* (as our *Historian* phraseth it) which *are generally known, and are able to bring a strong and a sensible impression on the mind.* It is an *Humour* that hath generally possessed the *Gallantilloes* of this age, whereby they endeavour to recommend themselves as *agreeable company* to the *empty* or *lesse serious* part of mankind upon all occasions: 'tis no other humour then the *Romans* put upon their *Slaves*, when the *graver* persons had a mind at Banquets, and other divertisements, to relaxe & entertain themselves with *Pantomimes*: 'tis the *Buffone* of *Ben. Johnson* turned into a *Gentleman*; and thus what these men cannot make out in *solid* or *learned* discourses, they supply with *Comical* wit, and *prove* or refute every thing by *similitudes*, and turn the most *serious* and *pious* things into *ridicule*. Commonly such enter-

entertainments are compoſed of what is *irreligious*, and *Atheiſtical*, or *obſcene*; but though our *Hiſtorian* deſign not the encouragement of *that humour*, yet it ſeems too much for a *Divine* to give *any countenance* to thoſe at beſt but *Idle words*, eſpecially where the *Sacred word of God* is the ſubject to be *alluded unto*. A greater *veneration* would become a *Miniſter of Gods word*, and one who is *concluded* by *what is expedient*, what is of *good report*, for the *honour of God*, and without *ſcandal* or *offenſe*, not only of the *ſtronger Chriſtians*, but ſometimes *of the weaker ſort*, and not onely by what *is in its ſelfe* lawful. The *Papiſts* in the Council of *Trent*, as little as that party regard ſometimes the *Scripture*, antecedently unto *that Decree*, did make a ſevere *Canon* againſt that irreverent uſe of holy *language*: nor are the *Jews* leſs ſevere in *their ſentiments* (though they frequently practiſe the contrary) as the learned and reverend Dr. *Pocock* informs me. I profeſs, to wonder why a man ſhould apprehend the *indignation* of God, when *his Name is taken in vain*, and yet can think he ſhould be *guiltleſſe*, when his word is *vainly* made *uſe of*, or *prophaned*. I find not this qualification of a *ſober* and *reverent Railleur*, amongſt the requiſites of a *Churchman* in Saint *Pauls* inſtructions to *Timothy*: and this *magnificent*, this *inexhauſtible treaſure of Wit* is no part of thoſe *uſeful diſcoveries* wherewith the *Apoſtle* acquaints his Diſciple. *From a Child thou haſt known the holy Scriptures, which are able to make thee wiſe unto ſalvation through faith which is in Jeſus Chriſt. All Scripture is given by inſpiration of God, and is profitable for doctrine, for reproof, for correction, for inſtruction in righteouſneſs; That the man of God may be perfect, throughly furniſhed unto all good works*, 2 Tim. 3.

15, 16, 17. But this is a *Post-nate* discovery, not practised in the *primitive times*, however our *Virtuoso* say that this *delightful wit* hath in all time been raised from
Pag. 314. the *Bible*, as well as other subjects. It is true that there were by the *holy Writers* and *Fathers* frequent uses made of the *Tropological* & *Anagogical* sense of the *sacred Scripture*, in their *pious advertisements* and *Sermons*: Of this nature are those *allusions* or ἀναγωγαὶ in S. *Matthew*, viz. *Out of Egypt have I called my Son*, and *In Ramah was a voice heard, Rachel weeping for her children*, &c. both which (as many other passages) were rather accommodated unto *Christ* in this manner, then *intended* at first *of him*, as *Heinsius* observes. In imitation of those *primitive Authors*, and the *Fathers* all along, many since may have used sometimes, by way of *illustration*, the *Scripture* in the like senses, but *always* where at least their *general intendments* were to *serve God*, or advance *Piety*, by *instruction*, *reproof*, &c. which procedure, if discreetly done, and in order to *edification*, is not to be condemned, or termed *holy Raillery*, or the like, by a *Son* of the Church of *England*: (though the way be not *argumentative*, 'tis *pious*) and where a *parity of reason* justifieth the application of *threats* or *promises* made to one sort of men, unto others in *resembling circumstances*, whether it be out of *Historical*, *Prophetical*, or *Evangelical* writings, tis something more (if I understand any thing) then *Scripture-comparison* and *similitude*.

Dan. Heinsii *Exerc. Sacr. in Matth. c. 2.*

As for the *ancient Heathens*, what they did is not very material to *this purpose*, because they had no *sacred Writ*, penned by *Divine inspiration*, at least not what *they* reverenced equally to what the *Jews* and *Christians* do (or ought to do) the *Bible*: if they had had it, 'tis probable they

they would not have applyed it to *jeasting*, or allowed the use of it in their *Fescennines*, & *Fabulæ Atellanæ*, or the like: 'Tis well known how they kept the *Sibylline Oracles*, and with what *veneration* they consulted *them*. And though some of their *Pontifical* words are used by their *Poets*, and other *Writers*, though the *Ceremonies* of their *Religion*, and their *Gods*, have been the *subjects* sometimes of their *phanfies*, yet how disadvantageous this proved to *their Religion*, (introducing it into *contempt* amongst themselves) and what advantages the *first Christians* drew therefrom to *inodiate* or *vilify it*, appears from the writings of *Clemens Alexandrinus*, *Tertullian*, *Lactantius*, *Arnobius*, &c. And how *cautious* they were against these exorbitant *Railleurs*, we may learne from these instances.

Sam. Petitus in leges *Atticas*, pag. 33.

'Siquis arcanæ *mysteria* Cereris *sacra* vulgâsset, lege 'morti addicebatur.

'Τὸν ἐξειπόντα τὰ μυςήρια τεθνάναι.

'Qui Mysteria vulgârit, capite luat. Meminit hujus le-'gis *Sopater* in Divisione Quæstionis, nosque ex eo de-scripsimus, νόμος, τὸν ἐξειπόντα τὰ μυςήρια τεθνάναι, aliunde nam-'que constat nobis Capitale Athenis fuisse vulgare hæc 'initia: eâ quippe de causâ proscriptus fuit ab Atheni-'ensibus Diagoras Melius, ac propositum talentum 'unum ei, qui Diagoram interfecisset, duo, qui vivum 'adduxisset. Interpres Comici ad *Aves*, & ex eo *Suidas*.

'Διαγόρας ὁ Μήλιος. ἐκήρυξαν κατ' αὐτοῦ Ἀθηναῖοι, καὶ ἐν χαλκῇ στήλῃ ἔγραψαν. 'τῷ μὲν ἀποκτείναντι, τάλαντον λαμβάνειν, τῷ δὲ ἄγοντι, δύο. ἐκηρύχθη δὲ τοῦτο 'διὰ τὸ ἀσεβὲς αὐτοῦ· ἐπεὶ τὰ μυςήρια πᾶσι διηγεῖτο, κοινοποιῶν αὐτά, καὶ

ε τὰς βυλομένας μυεῖσθαι καθίσται. Etiam *Æſchylus* in vitæ diſcrimen venit, ‘ cùm in *Tragœdiis* nonnulla, quæ hæc *initia* ſpectabant, evulgâſſe crederetur. *Clemens Alexandrinus* Stromat. 2. Ὡς Αἰσχύλος, τὰ Μυστήρια ἐξέφηνεν, ὁ Ἀρείου πάγου κριθείς, ὅτου ἀφείθη, ὑπόσχεσις αὐτὸν μὴ [illegible]μνον. *Eustathius* in cap. 1. lib. 3. Ethic. Nicomach. Δοκεῖ Αἰσχύλος [illegible]γειν μυστικά τινα ἐν τῇ τῶν Τοξοτῶν, ἢ Ἰσθμίαις, ἢ ὁ Σισύφου Πυθοκλείσῃ, ἢ ὁ Ἰφιγενείᾳ. Ἐν γὰρ τούτοις πᾶσι φέρεται λόγων τῶν μυστικαλίρων, ‘ ἀπορρήτων ἁπτομένων τοῖς λόγοις δὲ καὶ ὁ Αἰσχύλος Ἡρακλείδης ὁ Ποντικὸς ὁ ‘ τῷ πρώτῳ φησὶ Ὁμήρου, ὡς κινδυνεύοντος τὴν σκηνὴν ἀναῤῥιφῆναι διὰ τὴν τῶν Μυστικῶν τινα περφέρειν δοκεῖν, εἰ μὴ περιαθύμιον κατίσχυεν διὰ τὸ τῶν Διονύσου βωμὸν, ἢ Ἀρεοπαγιτῶν αὐτὸν παρατησαμένων, ὡς ὑφίλοιτο καθῆναι πρῶτον.

‘ Itaque ſiquod judicium de rebus quæ ad hæc Myſteria referrentur eſſet reddendum, cancellis fori arcebantur, ne judicio intereſſent, qui non eſſent *Epoptæ*.

It may not be amiſs, as to the *Papiſts*, in this place to ſhew how tender they are in *this caſe* of applying the *holy Scripture* unto *Raillery*, and accommodating the *expreſſions* thereof to *flattery*, *jeaſting*, &c. by relating this Decree of the firſt Provincial *Council* in *Milaine* under Cardinal *Borromeo* in 1565.

De abutentibus *Sacra Scriptura*.

Nefaria eſt eorum *temeritas*, qui *ſacræ Scripturæ verbis* vel *ſententiis* ad *jocum*, *oſtentationem*, *contumeliam*, ſuperſtitionem, impietatem, aut ad *quoſvis profanos ſenſus abutuntur*. Quamobrem Epiſcopi in hos qui in hoc genere deliquerint, ex *ſacrorum Canonum*, & *Tridentini Concilii* decretis graviter animadvertant. Et ut *deteſtabilis hæc licentia* prorſus tollatur, fidelem populum per concionatores, parochos, confeſſores *de hujus peccati gravitate* frequenter admonendum curabunt.

Concil.

Concil. *Trident*. Sess. 4.

Sacrosancta Synodus temeritatem illam reprimere volens, qua ad *prophana quæque convertantur & torquentur verba & sententiæ sacræ Scripturæ*, ad *scurrilia* scilicet, *fabulosa*, *vana*, *adulationes*, *detractiones*, superstitiones impias, & diabolicas incantationes, divinationes, sortes, *libellos* etiam *famosos*, mandat & præcipit ad *tollendam* hujusmodi *irreverentiam* & *contemptum*, ne de cætero quisquam quomodolibet *verba sacræ Scripturæ* ad hæc aut *similia* audeat *usurpare*, ut omnes ejus generis homines, *temeratores* & *violatores verbi Dei*, juris & arbitrii pœnis per *Episcopos* coerceantur.

What there is amongst the *ancient Canons*, what in the *Fathers* prohibiting *this usage*, I do not *now* remember after so great a *discontinuance* of those *studies*; but that *Dionysius Areopagita* (or whosoever Writ those works) is as severe in some places, as if he had continued the *Court* amongst *Christians*, and that the *mystery of Christian Godliness* were as much to be *reverenced* as the *Eleusinia Sacra*, this I am sure of. Whether there be any *prohibition* amongst the rules of our Church, I know not: perhaps it may be in this case the *Church of England* is silent, and with as much of *Prudence* as that *State* was, which made *no law against Parricides*; being not willing to think any *humane creature* capable of *such barbarity*, or by *inhibition*, to put them in *mind* of such an *horrid fact*. But since the *Railleurs* have met at last with an *Advocate*, who *teacheth them* that they may boldly *take the sacred Word of God into their mouths*, though they *hate to be reformed*; and that they may *innocently*

If I have in the Preface against *Glanvil*, said, that the *Canon* was ancient in this case, 'tis a mistake I think.

ὅρα ὅπως οὐκ ἐξορχήσῃ τὰ ἅγια τῶν ἁγίων.

nocently apply it to their *civil entertainments* & *diſcourſes*, though it be *notorious* that it is a *vain talking*, neither for the *glory of God*, nor *edification*, nor *decency*, nor *without great ſcandal* (and yet the *precaution* of the latter; and a *conſtant regard* to the former, is an *indiſpenſable Command*, and at all times *obligatory*) though it be *manifeſt*, that whoſoever uſeth the *utmoſt extent of his Liberty*, approacheth very near to a *vitiouſneſs* of acting; that this *Holy Raillery* hath given occaſion to *moſt prophane Burleſque*, and that 'tis the *ſubject matter*, not *words* which *hallow a converſation*. (Oh! that any *Divine* ſhould be ignorant of this! or expect a *contrary iſſue*!) It is time that *publick Authority* interpoſe, and that *our Church* concern her ſelf; ſeeing that our *concern for the ſacredneſs of Scripture* ought to be much **greater** in point of *Prudence*, then that of the *Papiſts*, with whom the **Canonical Books** are but a part of *Sacred Tradition*, and no further a *Rule of Faith* and *Authenticate*, then **their Church** *delivereth* and *expoundeth them*, (ſo that if the *repute* thereof were *extinguiſhed*, yet would not their **Church** fall) we have no **foundation** but the **Apoſtles** and **Prophets**; upon this **we** *are built*, this is our **hope**, in this we *doubt not to find Eternal Life*. And how this **foundation** will be **rapped** and *undermined* by the project of our *Virtuoſo*, I do ſubmit unto the ſerious conſideration of the *Church of England*.

But ſpeak thou the things that become ſound doctrine Tit. 2. 1.

If any one would underſtand, what is particularly meant by this application of *Sacred Writ*, to vulgar diſcourſe, and the manner of this *Holy Raillery* deduced from *Scripture*: let him read Mr. *Cowley*'s Poems, eſpecially his *Miſtreſſe*; ſuch as this, where he deteſts *long life* without enjoying his Miſtreſs.

The

* * *

Th' old Patriarchs age, *and not their happineſs too,*
Why does hard fate to us reſtore?
Why does Love's fire thus to Mankind renew,
What the Flood waſh'd away before?

* * *

Reſolv'd to be Beloved.

Thou ſhalt my Canaan *be, the fatal ſoyle,*
That ends my wandrings and my toyle:
I'le ſettle there, and happy grow,
The Country does with milk *and* hony *flow.*

* * *

The Welcome.

Go, let the fatted Calf *be kill'd;*
My Prodigal's *come home at laſt;*
With noble reſolutions fill'd,
And fill'd with ſorrow for the paſt.
No more will burn with Love *or* Wine;
But quite has left his Women *and his* Swine.

My

My Fate.

Me, mine example let the Stoicks *uſe,*
Their ſad and cruel doctrine to maintain,
Let all Prædeſtinators *me produce,*
Who ſtruggle with eternal bonds *in vain.*
This Fire *I'm born to, but 'tis ſhe muſt tell,*
Whether't be the Beams of Heaven, *or Flames of* (Hell.

Theſe and ſuch like Inſtances, as they frequently occurre in thoſe *Poems*, ſo they are to be allowed by our *Virtuoſo* for a *Treaſury* of *magnificent* & *ſober innocent Wit*: for when Mr. *Cowly* died, he deſired *him* to reviſe his Works, and to blot out *whatever might ſeem the leaſt offence to Religion or good manners.*

FINIS.

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